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ORIGINAL POETRY.

For the Churchman.

"Lord, to whom shall we go? Thou hast the words of eternal life."—*John* vi. 68.

To whom, O Lord, to whom beside should we,
Thy erring creatures, in our blindness go?
Thou art our only succor, and to thee
Humbly we come; for thou alone dost know,
O Saviour of mankind, how frail, how weak
Are the best vows that human lips can speak.

We come to thee—thou hast the gracious word
That whispers sweetly of eternal life;
Through all thy glorious Gospel still is heard
That blessed message, with salvation rife,
"Believe, and thou shalt live:" thine own dear voice
Spake the kind words, and bade lost man rejoice.

We seek the world in vain: its gilded lures
Promise, but falsely, of enduring joy;
Sadness, and care, and pain, it never cures;
We turn in anguish from its base alloy;
We sigh for peace the world can ne'er bestow,
That *perfect* peace our yearning hearts would know.

And wealth—we worship at her golden shrine,
And vainly dream *such* bliss can ne'er decay—
Grasp, with an eager hand, as half divine,
That which hath wings, and soon may flee away.
Alas! the glittering treasure cannot buy
The ever-peaceful heart or tearless eye.

And what is fame?—at best, an idle breath;
And yet we seek it—asking for the meed
Of human praise, when in the embrace of death
We have forgotten each heroic deed.
Better in heaven the humblest Christian's name,
Than here the loudest, sweetest notes of fame.

And earthly love—how do we pour the heart,
With all its best affections, hopes, and joys,
On some frail mortal, like ourselves, a part
Of poor humanity! A word destroys
The love we cling to, or perchance its light
Is quenched, by death's cold hand, in endless night.

To whom, then, Lord, to whom beside should we,
Thy erring creatures, look for strength and aid?
Help us to fix the eye of faith on thee,
And to believe, though trembling and afraid;
Help us to love thee, and to place our trust
On that which cannot fade or prove but dust.

M. N. M.

From the Eclectic Review.

MENZEL ON GERMAN LITERATURE, NO. II.

INTELLECTUAL CHARACTER OF THE GERMANS.

From the remotest times were the Germans a fantastical nation. In the middle ages they were mystical: they now exist only in intellect. In all ages have they manifested an exuberant strength and fulness of mind, which has gushed forth from within, but has paid little attention to the *external.* In practical life, the Germans have ever been more helpless than any other nation, but more at home in the world of the soul; and all their national virtues and vices may be traced back to this *inwardness*—this musing and contemplative disposition. This it is which has made us *par excellence* a literary people, and which has at the same time stamped our literature with a peculiar character. The writings of other nations are more practical, because their life is more practical; those of our own have a tincture of the *supernatural,* or the *unnatural*—something ghostly and strange, which will never happen in the actual world; and this because we have ever before our eyes only the extravagant world within. We are more fanciful than other nations, not merely because our fancy transports us from reality into a region of prodigies, but because we take our dreams to be *true.* . . . . But it is our intellect which takes the farthest flights into the ideal azure; and we are consequently every where exclaimed against as speculatists and system-makers. Meantime, however, we can *realize* our theories nowhere but in our literature.—Thus we give to the world of words a disproportionate ascendancy over the world of real life; and are with justice called book-worms and pedants.

Meanwhile, this is only the dark side; with respect to which, however, we would by no means deceive ourselves. Opposed to it, this thoughtful, literary spirit has its light side, which is less frequently estimated by foreigners. We strive after a universal cultivation of intellect, and sacrifice to this desire (not in vain) our energies and our national pride. The knowledge we obtain may well be considered more beneficial to the human race than certain great achievements, falsely so called; and the desire of *learning* from foreigners may be allowed to do us more honor than a *victory* over them.

INDIVIDUALITY AND LOVE OF SYSTEM.

This *thoughtfulness* of the German character has always been conjoined with a great *variety* in the forms and products of intellect; our mental opulence seems capable of disclosing itself only in proportion as it is bound by no *law.* In our nation more than in any other has nature exhibited an exhaustless variety of distinctive intellects; in no nation are there so many different systems, tastes, tendencies, and talents, or such varieties of manner and of style, of thinking and composing, of speaking and writing.—Men see at once that these intellects have never been subjected to one law or mode of culture. They have grown up wild—here and there—varied only by nature and education; and their confluence in literature gives it a strange and heterogeneous appearance. Our authors speak one language as they live under one sky; but each man brings a peculiar accent with him. *Nature* prevails, however strongly the discipline of particular schools would fain root out the (so called) barbarism. The German possesses little social flexibility, yet so much the stronger is his individuality, and to that he will give free expression, even to wilfulness and caricature.—Genius bursts through every barrier that would oppose it; and even amongst the vulgar, the mother-wit breaks out. When one contemplates the literature of other nations, one observes more or less of *normality*—a sort of French art of gardening; it is the German alone which is forest-like—a field overrun with wild growth. Each intellect is a flower, distinct in form, color, perfume.

THE GERMAN STUDENT.

The secluded, monkish life of scholars has undoubtedly promoted a propensity for profound meditation, learned subtleties, and extravagant fantasies; and the result has been a deficiency in *practical sense,* and an incapacity of enjoying life. Even now the majority of scholars and authors live in their *book-dens,* like Troglodytes, and lose, together with the *sight* of nature, all taste for it, and all power of enjoying it. Life is to them a dream, and *their* life is but a dream. Whether a slater has fallen from a roof, or Napoleon from his throne, they alike exclaim "So, so; ay, ay;" and again bury themselves in their books. But fruits which have been kept in a damp cellar soon become mouldy; and in like manner are the fruits of intellect affected by the learned atmosphere of the study. The parent communicates to his intellectual offspring not only his mental but also his physical diseases. We may trace in books not merely the insensibility, the heartlessness, the hypochondriasis, but even the gout, the jaundice, nay, more, the deformity of their author.

LITERATURE.

The scholastic spirit has introduced *learned pedantry.* Immediate, healthful contemplation has given place to hypochondriacal musings.—Instead of borrowing from nature, we compile books out of books. We no longer exhibit things in their simplicity, but must display, together with them, the treasures of our *knowledge.* We forget the original aim of science, and substitute what is merely the means for the end. In our learned *apparatus,* we forget the *results.* We seldom see a theologian or a jurist; we see only theological and juridical *philologists.* All historical knowledge is rendered unprofitable by philologico-critical learning. We inquire not about the *contents,* but merely about the *shell.* We do not measure the *weight,* but the *accuracy* of a citation. We exhibit a sort of childish exultation if we have diplomatically proved that this or that decision has been actually delivered, without troubling ourselves to inquire whether it is in conformity with *truth,* or, generally, whether it is of any consequence. With unspeakable industry we amass information, from which it requires just as much trouble to extract the little which is worth remembering. We waste the toil of a year in finding out the true reading of some old poet, who in many cases had better have been silent altogether. Even our modern poetry is crushed under the load of erudition. The language of natural feeling, and of living thought is but too often repressed by learned reflections, allusions, and citations; and there is no branch of literature on which *closet-learning* has not exerted a prejudicial influence.

In school-learning, strictly so called, (I mean in what are designated the "Brod-Collegia,") a certain mechanical system prevails, vulgo "Schlendrian," which moves on in the old tracks, absolutely without life or soul. Universities are become the manufactories of books and authors. We never depart from certain formulæ of the schools, and each succeeding generation implicitly follows them. Original truth, however, is darkened by the immeasurable commentary. The very point on which properly the whole depends vanishes at last under the load of citations which should prove it. Life escapes under the knife of the anatomist. The weightiest subject becomes tedious; the worthiest, trivial. The mind will not suffer itself to be tied down to a mere skeleton, and nature resistlessly forces its way through the paragraphs which venture to imprison it.

Polemics are the instruments for stirring up this mouldering bog of learning, while mephitic vapors spread themselves around. Nowhere is the *unnaturalness* of recluse scholars shown more surprisingly than in their polemical writings. Here that good old proverb is verified, "The more learned, the more in the wrong."—Now, they are so superabundantly wise, that a healthy understanding finds it difficult to follow the labyrinthine windings of their logic; and now so ignorant in the most ordinary matters, that a peasant might instruct them. Now they are so nice with their attic jokes and learned allusions, (which would redound to the honor of an Alexandrian librarian,) that an honest German is stultified with them; now they resort to the most arrant tricks or the grossest invectives—such as even the vulgar would be ashamed of.

Even the corruptions of the German language are in a great part to be attributed to the scholastics. That with foreign conceptions they should adopt a foreign terminology, was natural; but in their passion for learned distinction, they affected a sort of *sacred unintelligibility* for the purpose of making themselves more venerable in the eyes of the laity, or else because they were too lazy or too little necessitated to sacrifice any thing for popularity. The *faculty-men* can express themselves in a manner so exquisitely German, that no uninitiated person can understand them—nay, in many cases, even philosophers cannot understand themselves.

INFLUENCE OF FOREIGN LITERATURE.

The well-known propensity for imitation, by which the Germans are characterized, especially prevails in their literature. To stutter and hobble after foreigners is at once their delight and shame. For more than a thousand years have men disputed about this peculiarity of our national character, just as they would about some propensity of the heart which morality appears to forbid. Even in the earliest times there were in Germany two parties, the Imitators and the Purists. Despicable indeed are the apes who are in perpetual chase of foreign gew-gaws; despicable indeed the degenerate men who are ashamed that they are Germans. The prejudice that the German character is so bearish and rustic as absolutely to require a foreign dancing-master, could be originated or maintained only by those who were themselves of a true plebeian stamp. Equally ridiculous, however, are the fools who would clear the *true* German character from all foreign tincture; who would enclose Germany by a sort of moral *preventive system*—nay, command the sun itself to shine—only upon Germany.

* * * * * * *

Meantime, it is not merely the philosophical complexion of our character, our plasticity, our thirst for knowledge, our instinct for development, and our striving after the *ideal,* which make us love what is foreign, but the poetic complexion of our character—*a romantic bias.* A poetical illusion, embellishing all that it touches, hovers over every thing foreign, and takes our fancy captive. What is foreign, merely *as such,* awakens a romantic voice within us, even when it is inferior to what we have long possessed ourselves. It is thus that we take from foreigners so much that in no way promotes our further advancement; the imagination corrupts a propensity which the understanding must approve so long as it duly moderates it. When once the imagination carries this propensity to excess, we fall into two errors at the same time—a blind surrender to every foreign influence, and an equally blind denial of our own worth. We possess the poetical faculty of self-mystification, of metamorphosing ourselves, as it were, into dramatic personages, and abandoning ourselves to a foreign illusion. Many of our scholars think themselves so completely into Greeks, many of our romanticists are so deeply imbued with the spirit of the middle ages, many of our politicians are so exclusively occupied with France, and many of our theologians with the Bible, that they appear to know nothing of what is passing around them. This state of mind has some resemblance to madness, and to madness it often leads. Those who are thus possessed are aided by the singular plasticity of German thought and language. They know excellently well how to counterfeit the peculiarities of a foreign language, and thus drive out the true spirit of the German tongue for the purpose of introducing foreign idols. They jeer at all who will not imitate their example, and are angry if now and then nature will not comply with art. Similar extremes, however, obliterate the traces of one another. If there were only *one* nation in the world beside ourselves, we should probably so *study* ourselves into their character, that there would be nothing of ourselves left; but as there are *many,* and we *imitate* them all in turn, and as, moreover, these nations are *opposed* to one another, the equilibrium is constantly restored.

A LITERARY MAD-HOUSE.

German literature is like a mad-house, in which some hundred fools are aping the costume and manners, the language and the modes of thought of a hundred different nations, ancient and modern. There are Gallo-maniacs, Anglo-maniacs, Italo-maniacs, Hispano-maniacs, Normano-maniacs, Græco-maniacs, Turco-maniacs, Perso-maniacs, Indo-maniacs, Chineso-maniacs, Irokeso-maniacs. In harmonious discord, these honest German simpletons sit down together and enact the world's history. The madness consists in their being all *in earnest* at it. If it were merely a masquerade, it would be the merriest of carnivals; but the fools make a serious business of the matter.

From the Rev. Dr. Eastburn's Address.

COLUMBIA COLLEGE.

THE REV. JAMES WALLIS EASTBURN.

At the next commencement another youth left these peaceful shades, who, at the end of three short years, terminated his earthly career. I shall not apologise for here introducing the name of the late Rev. James Wallis Eastburn. For I feel the firm conviction, that, while weaving a garland of fraternal affection to hang upon a brother's tomb, I am performing an office in which many whom I now see would gladly join me; many, in whose memory still dwells the recollection of his refinement, his various attainments, his simplicity unfeigned; many, also, who, though they never knew him, have seen some of the effusions of his mature and richly furnished mind. Congeniality of tastes led him to the formation, during his college days, of an intimacy with Sands, which lasted until death. It was during the period of this literary friendship, that, as the public already know, he formed, and, in company with Sands, executed, the design of embodying in a poetical narrative the fortunes of Philip, the Rhode Island Indian king. Pursuing his preparation for holy orders in the immediate vicinity of Mount Hope, the residence of this fated chieftain, he found in these scenes a strong excitement for his imagination; and was enabled to give the most perfect accuracy to the local descriptions of the poem. This work, completed and arranged by Sands after the death of his friend, is now before the world; and, with all the defects to be expected from the early age of both its composers, has acquired for itself the character of an uncommon production.

The remains which Eastburn has left behind him are amazingly voluminous. I will venture to say that there are few, who, on arriving at the age of twenty-two, which was the limit of his mortal career, will be found to have accomplished so much literary composition. His prose writings, many of which appeared anonymously in a series of periodical essays, conducted by himself and some of his friends, take in an extensive range of moral and classical disquisition; and are models of the purest Addisonian English. The great charm, however, of all his writings is the tone that breathes through them. Whatever be the subject, the reader is never allowed to forget that the pages before him are indited with a pen dipped in the dew of heaven. An illustration of this peculiar feature of his productions will form the most appropriate ending of this brief offering to his memory. On one glorious night of June, 1819, during his residence as a parochial clergyman upon the eastern shore of Virginia, and a few months before his death, he sat up until the solemn hour of twelve to enjoy the scene. The moon was riding in her majesty; her light fell upon the waters of the Chesapeake; and all was hushed into stillness. Under the immediate inspiration of such a spectacle, he penned the following lines, which he has entitled "the Summer Midnight." After having given them to you, my fellow-collegians, I will leave you to decide whether the character I have just drawn be a true portrait, or has been dictated by the natural enthusiasm of a brother's love.

The breeze of night has sunk to rest,
Upon the river's tranquil breast;
And every bird has sought her nest,
Where silent is her minstrelsy;
The queen of heaven is sailing high,
A pale bark on the azure sky,
Where not a breath is heard to sigh—
So deep the soft tranquillity.

Forgotten now the heat of day
That on the burning waters lay,
The noon of night her mantle gray
Spreads, for the sun's high blazonry;
But glittering in that gentle night
There gleams a line of silvery light,
As tremulous on the shores of white
It hovers sweet and playfully.

At peace the distant shallop rides;
Not as when dashing o'er her sides
The roaring bay's unruly tides
Were beating round her gloriously;
But every sail is furled and still;
Silent the seaman's whistle shrill,
While dreamy slumbers seem to thrill
With parted hours of ecstasy.

Stars of the many-spangled heaven!
Faintly this night your beams are given,
Though proudly where your hosts are driven
Ye rear your dazzling galaxy;
Since far and wide a softer hue
Is spread across the plains of blue,
Where in bright chorus, ever true,
For ever swells your harmony.

Oh, for some sadly dying note
Upon this silent hour to float,
Where from the bustling world remote
The lyre might wake its melody;
One feeble strain is all can swell
From mine almost deserted shell,
In mournful accents yet to tell
That slumbers not its minstrelsy.

There is an hour of deep repose
That yet upon my heart shall close,
When all that nature dreads and knows
Shall burst upon me wondrously;
Oh, may I then awake for ever
My harp to rapture's high endeavor,
And as from earth's vain scene I sever,
Be lost in immortality.

REV. EDMUND D. GRIFFIN.

The time already consumed admonishes me to conclude this rapid sketch of some of those who have reflected honor upon our Alma Mater during the period just completed. I must not omit, however, to add to this list the name of the Rev. Edmund D. Griffin. The commencement of my acquaintance with this accomplished youth was in the year 1823, a few days after that on which, covered with honors, he left these halls of learning; and in the summer of 1830, I received, while on a journey, the startling intelligence that he had expired. Endowed by nature with an elegant mind; blessed with the advantages of a thorough education, and improved by foreign travel, we were looking upon him as one destined to usefulness in the Church at whose altars he ministered, and to a distinguished rank among men of letters. But the hand of death was suddenly laid upon him; and we are now only permitted to infer, from his published remains, what he would have accomplished had he been allowed to prolong for a few years more his days on earth. This passing commemoration of one who, for a short period, occupied an official station in our college, may not unfitly terminate that series of honored names which has now passed in review. The exquisite opening lines of one of his translations from a poet of Italy are those in which we may appropriately bid him farewell.

O spirit, beautiful and bless'd!
That, freed at last from every bond,
Has naked sprung to calmer realms above!

CLASSICAL LEARNING.

Our college this day calls upon us, by all the benefits which she has rendered, and by the illustrious names treasured up in the archives of her history, to do every thing that we can to promote her welfare and her glory. For will it be denied that this seminary of learning rightfully claims some portion of the honor which crowns the memory of these her foster-children? Can this right be withheld from her? She takes to herself, it is true, no glory for their original powers. These were the gift of heaven before they entered within her enclosure. But who gave these powers their direction? Who trained them with the hand of firm but parental discipline; so that in subsequent days the energies of the mind thus prepared were made, like "nimble and airy servitors," to accomplish, at the bidding of their possessor, results of usefulness to man? Who ever thinks of the Paleys, the Horsley's, the Pitts, the Grenvilles, and the Cannings of England, without having his mind turned, in reverential acknowledgment, to those great foundations where these master spirits received, in the days of childhood and of youth, their intellectual culture? It is by education that the character is formed. This work begins beneath the parental roof: it is carried on under the subsequent guardianship of schools; and at length, within these retreats of science and of letters, it receives the finishing touch. If, then, my fellow-alumni, Columbia College has given such men to the world, let us seek to sustain her character, in those various spheres of life in which our lot has been cast. We have some of us long since ceased to pursue our tranquil way under the shelter of her academic bowers. But let our hearts still cherish her remembrance, and aim after her good. Let us uphold her, through evil and through good report. Let us proclaim her, in this great community, to be what she is: and if men shall ask us what she can do, let us point them to what she has done!

But this continued interest in the prosperity of our venerated mother is not the only form, in which the student who has been nurtured within her walls should manifest his gratitude for the blessings she has bestowed. She calls upon her younger sons to pursue, through life, those liberalizing studies, the taste for which, during the hours of their collegiate career, it was her great object to create or to foster. It will, I trust, not be considered as any attempt to disparage those other branches of useful learning which form part of the course of instruction here pursued, if I urge upon the young men who have emerged from this honored seat of letters, and are now engaged in the active pursuits of the world, the importance of a diligent attention to *classical attainments.* In giving prominence to this department of study, my apology must be, that of that which a man chiefly loves, he will be most apt to speak.

One of the most evil signs of our times, for some years past, in a literary point of view, has been a disposition to undervalue that acquaintance with the language and the literature of ancient Greece and Rome, which must always form the basis of a liberal education; and the continued cultivation of which, after the days of academic life are past, is the only right path to the attainment of professional excellence. The eloquence of the senate needs the indescribable but happy influence of these studies. It would be impossible to find in any deliberative assembly throughout the world, a more powerful concentration of intellect than that which is presented within the walls of our Houses of Congress. Yet who will deny, that, in reading or hearing many of the speeches there delivered, we feel the want of that classical finish which so peculiarly distinguishes the oratory of the British Parliament; and the possession of which has rendered the efforts of Pitt, Fox, Burke, Brougham, Wilberforce, Canning, and Peel, as harmonious and graceful in language, as they are profound in argument? The eloquence of the bar, too, must be formed by this preparatory discipline; and we can require no higher proof of its advantage than that which was exhibited in every public display of the late distinguished Thomas Addis Emmet. The pulpit, also, needs the same magical aid to effective speaking. The thorough scholar is there known, not by labored classical illustration improperly supplanting that which the sacred volume supplies; but by the precision and directness of his phraseology. In the severe and simple school of the ancient masters, he has learned to form his taste; to express himself with conciseness; to prune away redundancies; and entering at once upon his subject, to carry it on with point and vigor to its final close.

Let no man, then, whose vocation it is to promote the good of his fellow-beings, in either of these learned and dignified callings, be tempted to forego so efficient an instrument of usefulness as the study of the ancient models. Passing strange it is, that by so many among our statesmen, our lawyers, and our clergy, these productions are laid upon the shelf; while, by the way of indemnifying themselves for the loss, they contentedly resort to the diluted streams of translation instead of ascending to the living waters that gush from the pure, original fountain. Our Alma Mater asks a different return from her children. She commands us, while she this day points to the catalogue of her illustrious dead, to show our sense of the benefits she has rendered by our assiduous cultivation of those refining and elevating studies, which it has so long been her glory to inculcate. Let us obey her call. The classics are the public man's ornament. Nay, more: they carry a refreshment with them into every department of daily pursuit. The associations which they bring in their train, embellish and alleviate the toils of existence:—*curæ casusque levamen*—throwing a charm and gilding over the drudgery of this weary world—lending a dignity to misfortune—and expanding the mind with an influence, which he that has cultivated these resources knows to be real; and which he who has them not, can never feel.

From the British Magazine.

Modern India; with Illustrations of the Resources and Capabilities of Hindostan. By Henry H. Spry, M. D., &c., Bengal Medical Staff. In two vols. London: Whittaker & Co.

This is evidently written by a shrewd and observant person. It touches on such a variety of topics that it will have attractions for very different classes of men. Dr. Spry performed several journeys, (one of them from Berhampore to Cawnpore, a distance of more than 600 miles,) by the mode of travelling called Dak, in a palankeen: and of these journeys he gives many details, which, however familiar to Anglo-Indians, are very interesting to stay-at-home travellers. There is something in the book for the naturalist, something for the speculator on human nature, and something for the politician and statistical writer. The Marquis of Hastings appears to have have met Dr. Spry's view of what a governor of India ought to be most fully, and he gives some details of his measures, which appear to have been most judicious; but, of course, those only who are or have been really residents in India can be judges of the propriety of particular measures relative to that country. The reviewer must also plead an equal inability to judge of the correctness of the statements relative to the half-batta measure, which caused so much odium to the government of Lord W. Bentinck. This latter governor seems in one instance to have shown very great judgment and decision, viz. in the suppression of that dreadful scourge the race of Thugs, and the system they pursue of wholesale murder. The whole account is extremely interesting. Dr. Spry was stationed some time at Saugor,[*] a place about 300 miles S.W. of Cawnpore, and as this was the chief prison for the *Thugs,* and the residence of Captain Sleeman, (the superintendent-general for the suppression of *Thuggèe,*) he had an opportunity of witnessing in person some of the scenes connected with the apprehension of these miscreants. It appears that, in this part of Central India a secret society has subsisted, consisting of individuals scattered over a very large surface of territory, connected by secret signs and by a participation in the most dreadful crimes. They meet together for unholy rites, and for murder and depredations; and they are known to have carried on their trade of murder and plunder for at least twenty-five years. But, on Lord Bentinck's determination to suppress the crime of *Thuggee,* (as their practices are called,) one or two were induced to turn king's evidence, and formed the means of bringing numerous others to execution. On one occasion, as many as twenty-nine were executed at once. The account of the apprehension of one gang is given, as well as a phrenological account of seven skulls among the culprits, which Dr. Spry sent to Mr. Combe, of Edinburgh. The extract from this account is, it may be presumed, of some interest to phrenologists; although the reviewer thinks it might as well have been left in the pages of the "Phrenological Journal," which he supposes is only read, or chiefly read by those who are converts to that system.

The following account of a race of cannibals, existing at Chittagong, may perhaps be new to most of the readers of this Magazine, and will afford a fair specimen of these volumes:—

"The Kookees, as these brutal wretches are called, have, according to the account afforded me by Major Gairdner, protuberant bellies; they are low in stature, with set features, and muscular limbs. They speak a dialect peculiar to themselves and build their villages on the boughs of the forest trees. They do not appear to have any settled abiding place, but wander in herds from one wilderness to another. When a site favorable to their purpose has been found, the whole community immediately set to work to collect bamboos and branches of trees, which are afterwards fashioned into platforms and placed across the lofty boughs of the different trees. On this foundation the rude grass superstructure is raised which forms the hut. When these sheds are completed, and every family provided with a habitation, the women and children are taken into their aerial abodes. The men then lop off all the branches within reach of the ground, and having constructed for themselves a rough ladder of bamboos, they ascend the trees by means of this rude staircase, drawing it up after them to prevent the intrusion of strangers, and a necessary precaution against the encroachments of their four-footed companions of the forest. In this manner they repose, floating in the branches and cradled by the wind, partaking more of the savage ferocity of brutes than the milder charities of man.

"To persons who have travelled much in India, the mere circumstance of a whole tribe of natives choosing to take up their permanent habitations in the trees would not excite much surprise, since the watchmen who are employed in the charge of mango groves, or other valuable fruit cultivations, often form a sort of nest on the branches of some neighboring trees, a small hut, or rather shed, just sufficient to shield the body from the inclemency of the weather, being raised upon a platform resting on the boughs. The Kookees, therefore, in this particular, only differ from more civilized natives, forced by necessity upon expedients of the kind, by living constantly in trees; in other respects there is fortunately no similarity, even to the most degraded beings of the human race. They openly boast of their feats of cannibalism, showing, with the strongest expressions of satisfaction, the bones and residue of their fellow-creatures who have fallen a prey to their horrible appetites. So intent are they in their search after human flesh, that the superintendent was always obliged to send out the men employed in hunting the elephants armed with muskets, and in not fewer than parties of ten. One poor man they unfortunately caught while off his guard, and devoured him almost before his life blood had congealed in his veins. Attempts have been made to subdue and civilize these people, and one of their head men was won over, and employed by Major Gairdner at the elephant depot, but he could not be induced to relinquish his old habits. In a short time he was detected in the commission of a murder, and was executed by the civil authorities of Chittagong. When the tidings of this man's fate reached the ears of his former associates, they became greatly incensed, and for a long time afterwards exerted themselves, happily in vain, to obtain possession of the person of the superintendent, who had frequently occasion to cross their path in the execution of his duty. These people, strange as it may appear, are living within 150 miles of Calcutta, the metropolis of British India and the seat of government, and yet their existence even is scarcely known by the people who are not in authority—comparatively little information from the woods and jungles of the savage portion of Bengal finding its way to the Calcutta newspapers. The existence of cannibals in India is a fact only recently established, and many were of opinion that the races were extinct; it has now, however, been proved beyond all question, that the Kookees, who invest the blue mountains of Chittagong, and the Goands, inhabiting the hill forests of Nagpore, both feed upon human flesh. There is this distinction in favor of the latter, that they partake of it only occasionally and in compliance with a religious custom, while the Kookees delight and banquet on the horrid repast."

From the Missionary.

EXTRACTS FROM BISHOP DOANE'S CONVENTIONAL ADDRESS, ETC.

MISSIONS.

The last week in June was spent in New York in the discharge of my duties to the three general institutions of the Church, which are charged respectively with the important interests of the religions instruction of the young, and the theological education of candidates for the ministry and the missionary work. In connection with the two former, I have nothing here to state. The meeting connected with the last-named interest was of the greater moment, as it was the first of the Board of Missions, to which, under the new organization, the Christian duty of extending "the Gospel in the Church," is solemnly intrusted. As I called your attention to the subject, in my last address, I deem it the more incumbent on me to record here the strong confirmation which the first year's working bore to the wisdom of the plan. I am happy still to add the convictions of almost another year's experience in its favor. The principle, that *the Church is the Missionary Society,* has taken its place now, where it should ever have been, among first principles. Its admirable results in this country, in the increase of missionary contributions, in strengthening, stablishing, and settling the whole system of the Church, and in diffusing among her members the missionary spirit, and making it to be seen and felt as missionary power, have secured for it, from Christians of other names, and from our brethren of the Church of England, the highest commendation. "Now, we think," says the last British Critic, "that we have a great deal to learn from the American Church in these matters. How far our brethren across the water act up to their principles, it is impossible to know without actual experience. But among us the principles are not recognised." It is much, my brethren of the clergy and of the laity, it is very much, that on this important subject good principles are recognised among us. But it is not enough. To act up to our good principles, is the great, and, it must be confessed, the difficult attainment. To profess to be by baptism members of a missionary Church, and to live in the habitual disregard of the missionary obligation, is certainly not to act up to a good principle. To have the care of souls in a missionary Church, and not to imitate St. Paul's example, in showing them "that so laboring"—working, if it were necessary, even as he did, with their own hands—they "ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," is certainly not to act up to a good principle. The Bishops, Priests, and Deacons of a missionary Church should all be missionary Bishops, missionary Priests, and missionary Deacons. Its men and women, looking not upon their own things only, but upon the things of others also, should be ever "ready to give, and glad to distribute." And even its infant children, with their earliest nurture, should be brought to drink in of the missionary spirit. If it were so, we should hear more of the privileges and less of the obligations of a missionary Church. There would not be needed urgent appeals and a perpetual agency, to keep the sacred treasury from bankruptcy. Giving themselves up to the Lord, men would keep nothing back from him of all they have. "To their power, yea, and beyond their power," they would be willing of themselves. And duly as the sacred day came round, the gold and silver, which are God's, should be returned to him, in consecrated streams, perennial and increasing, to refresh the poor and needy, and to "make glad the city of our God."

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[*] This place is spelt in the map (in vol. i.) Saugur, and Cawnpore is spelt in the same map Cawnpoor, while the other mode is adapted in the text. It would be more convenient to keep to the same spelling in the same book.

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On Saturday, July 10th, sixth after Trinity, in St. Mark's Church, Orange, I admitted James A. Williams, an alumnus of the General Theological Seminary, to the sacred order of Deacons, being assisted in the services by the Rev. Messrs. Holmes and Porter; and the address on the occasion, a most admirable enforcement of the due subordination of the Christian ministry, being delivered, at my request, by my excellent and beloved brother, the Rev. Dr. Whittingham, who fills so worthily and well the chair of ecclesiastical history in our noble Seminary. By God's mysterious providence, the deacon then ordained now fills the place of him, his friend, his teacher, and his pastor, who then presented him for orders—a mark of confidence, bestowed by such a parish, of no uncertain import, and one, we may well trust, which will not be disappointed. In the afternoon, after evening prayer, by the Rev. Mr. Williams, the children were catechised in the presence of a large congregation. In the evening, after prayers by the Rev, Professor Whittingham, I baptized four children, and confirmed one person.

* * * *

On Wednesday, 21st, St. Matthew's day, accompanied by the Rev. Messrs. Henderson, Warner, Moore, and Ford, I made a visit of condolence to the parish of St. Mark's Church, Orange, sadly afflicted by the death of its excellent and beloved rector. In the evening, after prayers by the Rev. Mr. Warner, I preached a sermon adapted to the occasion. To stand alone where we had so lately stood together, to speak of him departed, who, but a few short weeks before, had confided to me, with all the warmth of brotherly affection, his pastoral plans, and pastoral satisfactions, and pastoral hopes, was a stern trial of my nature. But the dispensation was a new enforcement of that solemn text of Scripture, "Be still, and know that I am God;" and I sought, as grace was given me, to harmonize my own heart, and the hearts of those who heard me, to its becoming sentiment. In Mr. Holmes, the parish was bereaved of a most faithful and devoted pastor, the Diocese and its institutions of a sustaining pillar and a crowning ornament; and for myself, I could have lost no wiser counsellor, no abler fellow-helper, and no firmer, more attached, or more beloved friend. But our religion makes no compromise with selfishness. Faith finds no fault in Him who "doeth all things well." Our brother who was with us on earth has gone home to "our Father who is in heaven." We must be still, and know that he is God! — Let me record here, with peculiar satisfaction, the generous conduct of the parish of St. Mark's. Directly after Mr. Holmes' death, the congregation resolved, and they more than realized their resolution, to raise for the bereaved family of our brother double the amount of salary due to him. Could they have borne a stronger testimony to the excellence of his doctrine and the power of his example? For is it not written, "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Faint and feeble indeed is any human effort to console a sorrow such as hers, whose children now are fatherless, and she a widow. The Holy Spirit, the Comforter, alone can comfort her in all her tribulation, and to his most gracious influence we most affectionately commend her. But the value of such a testimony to the services and virtues of the loved and lost, the value of such a contribution to the maintenance and comfort of the loved and left transcends by far the amount contributed, and makes a just debt a generous and touching act of Christian bounty. My brethren of the laity, permit me to bear one word of honest testimony to the rightful claims of those who are your spiritual guides, and to your resulting obligations to them. You owe them strictly, as between man and man, as before God who seeth the heart, a better, far better recompense than they receive from you. I do not now propose to enter fully into what I have long felt to be a most important question. But I do not hesitate to say, that I regard the resolution of the vestry of St. Mark's, over the grave of their dead rector, as no unreasonable suggestion of the duty which you owe to those whom God still spares to you as shepherds of your souls. The salaries of the clergy of this Diocese, one with another, ought to be doubled—might, in almost every case, with perfect ease be doubled. "Do ye not know that they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers of the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Consider, my beloved brethren of the laity, what a mere "name to live" it is that the clergy now enjoy. Compare it with their absolute necessities; compare it with the emoluments of men who follow, I need not say, the other learned professions, but almost any honest calling, with any ordinary diligence; compare it with the anxious weight of their immense responsibility; compare it with the blessings which the ministry of the Gospel brings to you and your children; and resolve, each for himself, and each in his several place of influence and authority, to do what in you lies for the comfort of your pastors, the interests of the Church, and the honor of God.

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On Saturday evening, the 15th, I preached in St. Michael's Church, Trenton; and, again, on Sunday morning, when I administered the holy communion. The public catechising appointed for the afternoon was omitted, from the necessity I was under of attending a funeral in Bordentown. I returned, and preached in the evening. This old and important parish rejoices greatly in the care and services of the Rev. Mr. Starr, who, in the autumn of last year, was elected to the rectorship. I regretted very much to lose his valuable aid as assistant minister of this church, and missionary for the Diocese. But the establishment of such a parish as that at Trenton ought to be, is a consideration of paramount importance; and we are learners, as I trust—at least we should be—in that divine philosophy which teaches us to "look not every man on his own things, but on the things of others also." Desirous as I am to embrace every opportunity for increasing the number of our spiritual folds, in the occupation of new points, I hold it a prior duty and a higher wisdom, to "strengthen the things that remain." He is a poor tactician who so extends the line, as unduly to diminish its ability to hold the ground it covers. If our old parishes are strong, they can send out aid to promote the new; and we shall feel that we have something to fall back upon. The position of St. Michael's Church, in the capital of the state, and at the seat of the legislative councils and higher courts, gives it a capacity for influence throughout the Diocese peculiar to itself. I rejoice to know that it is already widely felt, and to believe that it will greatly and continually increase.

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In the evening I preached in Christ Church, Middletown, and on Thursday morning, the 20th, I preached and administered the holy communion, assisted by the Rev. Mr. Finch. This neat and convenient edifice is extensively known as "the cheap church." Applications are constantly made to me for copies of the plan and estimate. And I rejoice to believe that the experiment made here is greatly promoting a most desirable result—the erection of a house of worship in every village and hamlet, without debt and without embarrassment. The Rev. Mr. Finch holds frequent services at Eatontown, Squam, and other places in his vicinity. Besides extending the knowledge of the Church, and preparing the way for new congregations, his own is greatly strengthened by this course. The Shrewsbury Churchmen are all zealous in the cause; and wherever their pastor goes to hold a service, I find them there, to keep him in countenance. This is as it should be; and I wish there were more of it than there is among the parishes. If there is a social system in the world it is Christianity. Its vital principle is social. "No man liveth to himself, and no man dieth unto himself." A Christian that seeketh but his own is "dead already."

(To be continued.)

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. XV.

In further proof of presbyterian ordination, Ecclesia says: "But the passage most of all others in point is that from *Eutychius*, patriarch of Alexandria, who expressly affirms that the twelve presbyters, constituted by Mark upon the vacancy of the see, did choose out of their number one to be head over the rest, and the other eleven did lay their hands upon him and made him patriarch." In reply to this passage, "most of all others to the point," it may be remarked that Eutychius, the writer quoted, flourished in the *tenth century*, as may be seen by reference to Mosheim's Church History. To prove that presbyters originally had the right of ordination, Ecclesia quotes an author who wrote nearer our own times than that in which the Christian Church was founded. A witness is here introduced to prove what was done nine hundred years before his day, without giving the authority upon which he testifies; and the party acknowledges this to be his best witness. Ecclesia has not told us on what authority Eutychius made the statement which he has quoted. If he made it on his own responsibility, it is good for nothing, for he could not know what was done almost a thousand years before he was born; and if he made it on the authority of some early writer, let Ecclesia give that authority, and it shall be attended to.

I have now examined all that Ecclesia has said that can be regarded in the light of evidence in proof of presbyterian ordination. It is true he has quoted a number of English divines; but their opinions cannot be regarded as evidence any more than the opinions of men of equal talent and learning at the present day, since they had no means of information on the subject which is not within the reach of every scholar at the present day. Indeed, the argument must be in favor of the investigation which is conducted with the fearless and yet deliberate spirit of these times, rather than opinions which were formed amid the turmoil of the Reformation, as they were just shaking off the Roman yoke, and emerging from the deep-sunk corruption of the age, amid the thunders of the Pope. I might show that the quotations which Ecclesia has made from Episcopal divines, as a whole, prove more against than in favor of the point he wishes to sustain by them; but it is a matter of so small consequence what the opinions of some three or four individuals may have been, that I will not fill up your columns with many remarks on the subject: one or two examples must suffice. Ecclesia quotes Mr. Francis Mann, and introduces him with the following remark:—"He held that the order of bishops was above that of presbyters in the primitive Church, being of apostolic usage, and in this sense *jure divino*," [of divine right.] Now, after this concession, he quotes what Mr. Mann says in favor of ordinations by presbyters on the ground of necessity, where Episcopal ordination cannot be had.—The point Ecclesia is here laboring to prove is, that the right of ordination originally belonged to presbyters. To prove this point he quotes the opinion of a man who believed that Episcopacy was of divine right, but that it might be dispensed with in case of necessity. Now who does not see that this testimony, if good for any thing, must overthrow his whole proposition? If necessity or some extraordinary circumstance is pleaded in justification of presbyterian ordination, it cannot be maintained for a moment that presbyters have the right of ordination by virtue of their order in the ministry. Again, Ecclesia quotes Bishop Stillingfleet, when it is well known to all who are acquainted with the writing of this author, that the opinions here quoted were advanced when he was only twenty-four years old, and were recanted in his riper years.

Diakonos.

For the Churchman.

Mr. Editor—I am one of those Protestants who have often been vexed and wearied with the vacillations and vagaries of Protestantism, and looked around with anxiety for something more stable than order and doctrine which depend on the popular will, which, like Virgil's Dido, is *varium et mutabile semper.* I have now and then seen things in our communion which squinted so hard towards a communion older and less changeful than our own, that I confess my hopes of reforming the Reformation backwards have taken courage. For example, a year ago or more, a most excellent Philromanist, in the Diocese of New Jersey, came out with a view of the doctrine of infallibility which I suspect the Pope himself might have endorsed without a great stretch of conscience, at least if he only had one to help him half as ingenious as Bossuet, the author of the celebrated Exposition. And now we have, from the same pen, I presume, a most overwhelmingly convincive paper (at least I think it right to infer as much, since the astute editors of the Protestant Episcopalian have accepted it) upon the propriety, not to say the necessity, of the universal Episcopal veto.

This suits me well, as an *omen;* but as it does not quite come up to my ideas of congruity, I beg leave to offer, through your journal, some considerations which may help the footsteps of our advancing brother towards that safe home for the perplexed and wayworn, good old mother Rome. Perhaps, as I still call myself a Protestant Episcopalian, I ought here to say that I *remain* such, upon that excellent Jesuitica. principle on which I have known many *enter* the Episcopal Church who in conscience cared not a fig for its order, viz. hoping to do a great deal of good by purifying a communion which wants reformation sadly, and by converting many in it to my own better views. Well, with this honest avowal, let us proceed.

Cæsariensis, in the Protestant Episcopalian, argues the importance of the Episcopal veto on the ground that "the eleven alone" were, by John xx. 21, ("as my Father hath sent me, even so send I you,") made legislators for the Church; and most ingeniously and successfully demonstrates that they and their successors have *always* been our *sole* legislators—proving that even here in America (oh, how I and those who think with me congratulated ourselves upon such logic!) there is no such thing as clerical or lay legislation in ecclesiastical matters, except by the *bare sufferance* of the bishops. The Constitution of our General Convention sustains him admirably, Bishops are undoubtedly lords paramount *there*, and that is the reason, I suppose, why they always put on, while *there*, all the insignia of office; for I have noticed that in some of our less aristocratic assemblies (in some of our unfortunate republican diocesan conventions, e. g.) they have been obliged to dress like their inferiors.

But I shall dilate too much. The able correspondent of the Protestant Episcopalian shows that the bishops are the *sole* legislators of the Church, because the address is to "you," i. e. you the eleven. Now, as he admirably and with most becoming rhetorical art says, "truth and reason have nothing to fear," and there is every thing to hope from the reflecting. I therefore beg him to apply his argument to the "thee" in Matt. xvi. 19; and I think so truthful, and reasonable, and reflecting an individual as himself, one, too, so full of noble indifference to consequences, will at once admit that "thee," in that verse, proves just as much for Peter as "you" for the eleven; and therefore that, like brother Conolly and other manly and intrepid spirits, he should follow out his views upon infallibility and the Episcopal prerogative, take sail for the City of Seven Hills, and receive that benediction for which a world ought to be grateful—a blessing shaken from the fingers of no less a personage than the Vicegerent of all Heaven. And, moreover, I doubt not his holiness will in such an event verify to him, as he has to others, that most refreshing truth, that he who forsakes houses, &c., for *his* gospel's sake, shall have a hundredfold in this life, and nothing less than *carte blanche* for the formidable cells of purgatory.

Having thus got my starting point correctly, and seen our able friend fairly on the right road, I trust I may now be permitted to help him onward as fast as possible by a few more remarks upon his capital production. Oh, if I may but convert him speedily, how many valuable indulgences shall I obtain, and how many sins shall I cover! i. e. of *my own:* see James v. 20, in a better than an unfaithful Protestant translation.

1. He undertakes to show that the apostles, in the fifteenth chapter of Acts, were the only virtual legislators, by a most triumphant logic, viz. that they are *described* by the historian as being such, although the actual canon passed by the Council goes equally in the name of the "apostles, elders, and brethren." I hope he will carry out that principle unto perfection, and he will then be fit for no inferior professorship in some Jesuit college; may be—though I hope he will not consider me as tempting ambition, (so daring a temper and so independent a mind must be superior to that)—may be even a general of that wonder-working order. An historical account of a thing is more to be depended on than an original document. Excellent! inestimable! By this the Romanist can make what he pleases of any troublesome remnants of antiquity, and will not be puzzled, as he sometimes is, to cull out what is to be received and what not—accept one council and reject another, &c. Then we shall have small labor in answering such a bothering book as Percival on (oh, temerity and impudence!) the Roman Schism, and in which, by quoting from the canons, &c., of antiquity, he even undertakes to prove that the blessed Pope himself is a schismatic!!

2. Again, he intimates that the way to prevent abuses of power is to increase the responsibility of the depositaries of power. Profound! This is doubtless the reason why, that the Popes might be the best men in the world, they were endowed with the spiritual jurisdiction (and some think the temporal, too,) of the entire globe. How true this in history! What mild and tolerant men have Popes always been!—never inflicting a worse censure than excommunication—never creating such a tribunal as the Inquisition—that was done by politicians, to sustain their temporal supremacy—never claiming authority or enforcing it, but—for the benefit of human souls!

Yes—what could be more satisfactory! Give men power, and they will so groan under the weight of it, that they will rather wish it less than more; and will so feel its burden themselves, that they will be less inclined to load others with it. The King of England rarely uses his veto, because it is absolute. General Jackson would have used his less, if it had not been qualified. Oh, that our learned brother had been the illuminator of the Convention which framed our Constitution; how much cause would the present generation have to honor and applaud his name!

3. My time and paper are wasting, and I can but briefly add one or two other considerations on which Cæsariensis, acute as he is, has not dwelt sufficiently:—For example, power does not provoke rebellion, but the want of it. Men do that which is right in their own eyes, only when there is no one to check them. So, increase the power of their governors, and you decrease their rebellious propensities in the same proportion—make it absolute, and you have a complete cure for human waywardness. Thus the Puritans of England would never have made half the trouble they did, if the bishops had only had a little more strength and right to strangle them; and our blood-shedding and kindred-separating American Revolution would never have been, if King George had been somewhat more sovereign.

Finally, Cæsariensis might have helped his argument famously by the solid and luminous maxim, that *mere power* is always better than *personal influence.* A bishop can accomplish almost any thing by personal influence, it is true—witness Bishop Hobart, and indeed Bishop White, who got along marvellously without the veto. But then this is a most laborious, and pains-taking, and care-begetting method of doing business. Our highest officers ought to have an easier way of management. After they have borne the burden and heat of the day, they should find the chair of authority a seat of rest. It is enough for them to put forth exercises of the will—to bless us with their counsels, which should ever have the force of law; for a king can do no wrong, and, pari ratione, those who approximate to them, as do bishops—whom Cæsariensis, with an implied and becoming contempt of levelling republicanism, styles "spiritual princes." Our spiritual princes, like the Pope, should be servi servorum but in name—that is *for them* the true interpretation of Mark x. 44.

But I must close with a fresh expression of satisfaction at the good omens for which we have again and again been indebted to Cæsariensis. If other dioceses prove as wholesome soil for sound doctrine, and the *veto* champions prevail, then the trouble of bringing back the now *Protestant* Episcopal Church to her true mother and the mother of all true communions will be wonderfully diminished. Then, instead of seeking to turn refractory presbyters and laymen who now share her power, we shall only have to resort to some fifteen or twenty bishops, who will have absorbed the whole of it; and if we can convert *them*, the rest will have to follow in their train, or, on the magnificent principle, *ecclesia in episcopo*, their whole system will be annihilated.

I am yours, &c.

Peter Monk.

For the Churchman.

Sir—I am glad that Scrutator has started the question of compensation for *occasional* supplies. It may be very well for a "placed" or "beneficed" clergyman like "Presbyter," in your last, who perhaps receives a liberal salary, to boast of having "often committed this sin" of filling his own pulpit by the help of a needy brother without paying for it, for the honor of supplying a vacant pulpit gratuitously, when he himself is actually paid for it by the permanent provisions of his own settlement, at a rate, a very small fraction of which would be a most substantial comfort to his brother, by the sweat of whose brow this generous individual is purchasing to himself "golden opinions." But after all, Sir, common sense and common honesty must decide this question. "Is the laborer worthy of his hire?" This is the length, and breadth, and the point of the matter. Whatever else is said, it must come to this at last; and he who should say—"nay"—ought to be ashamed. For an effectual cure we should like to see him forced to work a little while on his own principle!

As to the *flings* of Scrutator Laicus, they may perhaps become one who has been touched, and therefore be accounted venial. Every clergyman must stand accountable to the canons of the Church, to his own conscience, and to God, where he abides, and how he occupies himself. Will Scrutator Laicus be his judge in such matters? "The manifestation of the Spirit is given to every man to profit withal," &c. "The body is one and hath many members," &c. See 1 Cor. xii. 7, to the end of the chapter—also Ephes. iv. 11, and onward. "And he gave some apostles," &c. If Scrutator Laicus can show that every clergyman must be the pastor of a flock, then his scribbling may be to the point. This gentleman is pleased to intimate, that an "invitation to preach without being paid for it, is as often a favor granted to him as conferred on the vestry." I was only sorry that Scrutator had not anticipated and silenced this piece of assurance, so greatly discreditable both to those who manifest it, and to whom it is manifested. A clergyman who respects himself would hardly succumb to this; and he who does not respect himself is hardly worthy of being asked to preach.

Scrutator Laicus says that a vestry "*are under no obligations to pay*" a rejected candidate for his services while on probation! Verily, it would seem there was need enough of the "Hint to Vestries," and it is to be hoped that it may awaken some consciences. "Paying" for pulpit services seems to be an obnoxious and awful term in some minds. How is it with *eating*, and *being clothed*, and *having a pillow to lay the head upon?* These are comforts, at least; and with Scrutator Laicus and Presbyter they are probably deemed necessaries in their own case. Presbyter, as a well endowed clergyman, if he be one, seems to be horrorstruck at the doctrine of Scrutator. We should like to see if he would not come to more dismal horrors, if his own doctrine were applied to himself. If Scrutator Laicus be a vestryman that has been accustomed to practise according to his doctrine, we are not surprised that he should be overtaken with some horrors of conscience at the awful summons of "pay." This monosyllable "pay" may be hated by the debtor in such times as these, but it is very welcome to the creditor when it comes. It may be "any thing but apostolic or delicate" to insist upon it, though an apostle has asserted the claim and defended the principle out and out. Do we, or do we not, live in common-sense-times, when things may be called by their right names? when "pay" is "pay," and "*non*-payment" is "*non* payment?" If Presbyter or Scrutator Laicus can *romance* away the obligations of a debt, I for one would certainly buy a ticket for a course of lectures having this end in view, if from no other motive than curiosity; or if by *descanting* on the want of dignity in talking about "pay" for preaching, they can fill hungry mouths, I should like to hear that too.

An Observer.

THE CHURCHMAN.

SATURDAY, JULY 1, 1837.

Theological Seminary.—While our paper is going to press, the Trustees of the General Theological Seminary are in session, and the annual examination of the students is in progress. There are present the Bishops of Connecticut, Pennsylvania, New York, North Carolina, Ohio, and New Jersey, and Clerical and Lay Trustees from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Delaware.

Board of Missions.—A correspondent of the Southern Churchman who signs himself "A Member of the Board," states some plain truth in a plain way in the following extract:—

Abolition of the Office of "General Agent." Among the "other matters" just referred to—the proceedings of the Board in relation to the "Secretaries and General Agents" may be regarded as not the least important. At the meeting of the General Convention in August, 1835, these offices, it is well known, were first established. Much was expected from the appointment of the Secretaries and General Agents as they were to be the executive officers of their respective committees, "to collect information, to conduct their correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board, in their proper spheres." From the debates which took place at the time of the organization of the Board, as well as from the actual practice of the gentlemen who were first appointed to the office, it was evident that they were to *travel* in order to collect money—and to impart information, and to excite—if possible—a missionary spirit throughout the Union. And as this was impracticable without the employment of an assistant, "local and subordinate agents"—which were allowed by the 9th article of the constitution—were engaged at a salary it is believed of $1000 each. In process of time, the Domestic Secretary, who had been called from the duties of a parish to sustain the responsibilities of what was regarded as a much more important office, viz. that of executing "all the purposes" of the Board of Missions of the whole Protestant Episcopal Church in the United States, deemed it expedient to resume his parochial duties in another situation, and of course to relinquish the charge of missionary operations, this he did—in the estimation, Mr. Editor, of your present correspondent, at a very critical period—namely—when it must have been known that—unless stronger efforts were made than had already been made, the expenditures of the Committee would exceed their receipts by several thousand dollars. In process of time, moreover, it was found that the Foreign Secretary was better qualified for his passive than for his active duties; in other words, that while he was peculiarly fitted for the duties of a local executive office, his habits of life were such as to render him less efficient in the capacity of a general agent. Again, the gentleman who had acted as an assistant in the office of the Domestic Committee—and who for a year had faithfully fulfilled his trust, was known—like the Secretary of the Foreign Committee—to be well qualified for the administration of a certain department; his services therefore it was thought desirable to retain, but without suffering him to be superseded by another. The plan adopted, in consequence, was to elect him to the office of Domestic "Secretary and General Agent"—and at the same time by resolution to authorize the two Committees to appoint "local"—that is—diocesan *travelling* agents to collect moneys; provided the bishops of the several dioceses visited gave their sanction respectively! The salaries of the two Secretaries to be $2000 each, and those of the real "working men"—or rather—of the "subordinate" travelling agents—to be regulated—of course by the two Committees.

Here, then, Mr. Editor, is a complete revolution. Here is an actual reorganization by the Board of Missions—of *the* Missionary Society. The office of "General Agent" is virtually abolished, for how can they—with any show of propriety be said to be *general* agents—who are not agents at all, except that they may act occasionally in the place of their residence which is "local?" It is to the last degree preposterous to suppose that agents can be *general*, who—whatever may be their qualifications for other departments of duty—are confessedly unfitted by their modes of life for agencies, and therefore are relieved from the burden by resolution. But this is not all; at the General Convention of 1835, it was distinctly understood that the Secretaries and General Agents were to receive salaries commensurate with their responsibilities—that their remuneration was to be proportioned to the importance and dignity of their situations. By this movement, however, the salaries of the Secretaries—whose present duties, as experience has shown, may all be performed by subordinate agents and cheerfully too, for $1000—are fixed at $2000, while the "local" "travelling agents," who must go out from their homes as spiritual men—clothed with the panoply of God—and spend their strength in order if possible to rouse the world to a proper sense of the duty of Christians in relation to the propagation of the Gospel, are to be "put off" as it were, with such a stipend as the Committees may deem suitable to inferior officers appointed simply to collect money.

To the Editor of the Churchman.

Will you allow me to express my disapprobation at one of your recent editorial acts? I refer to the publication of the late protest of Bishop Smith of Kentucky. I think the publication of this document wrong for several reasons:—1. It is calculated to give a false impression in regard to the parties concerned. 2. It leads persons imperfectly acquainted with our Church to suppose that we are divided in respect to doctrine and matters of faith, whereas no differences prevail among us on these vital points to any important extent, nor if they did, could they ever find their way into our Conventions. 3. I see no reason for disturbing the harmony of our peaceful communion by notes of discord, which, if unnoticed would die away unheard. 4. I think it eminently improper in a case of this kind to forestall public opinion by giving an *ex parte* statement. 5. The "protest" is properly speaking a part of the Journal of the Kentucky Convention, and should not be made public separately from the rest. 6. The introduction of such topics generally is not for edification. And, seventhly, without meaning to question your integrity, Mr. Editor, I must be allowed to say that you could never have inserted the above article without yielding to influences inconsistent with the impartiality which you ought to observe. It is impossible now to rectify the error that you have committed, but I ask as a matter of justice that you will inform your readers that a very different account from that implied in the "protest," will ere long be given to the public.

Yours, &c. Legion.

Remarks.—We offer the above as a pretty fair summary of sundry communications, both oral and wirtten, which have been made to us on the impropriety of admitting the above-named article. They constitute a perfect number of objections, if not a number of perfect objections. Some of them—such, for instance, as refer to notes of discord, the peace of the Church, &c.,—are poetry, and poetry we cannot answer; for like the ethereal god of fire it will not suffer itself to be caught. So we let them pass, merely suggesting to our worthy friends that they should let their muse essay a nobler flight, and bemoan the introduction of discord and all other evil into the world and not into a newspaper.

As to the rest we can only say that we inserted the "protest" on the same principle that led, last year, to the insertion of the Journal of the Kentucky Convention. Both are *authentic* and *published* documents respecting a portion of the Church; and we are in the habit of thinking that our readers will be pleased to see such documents and have a right to expect them. The *veracity* of such documents, their general accuracy, and the propriety of giving them to the world are no concern of ours: our duty being merely to give them to our readers as we receive them, and leave them to form their own opinion of their merits. On the former occasion, i. e. for inserting the journal, we were exposed to an abundance of censure from one side, and now we are honored with a superabundance of the same plentiful commodity from the opposite side. In neither case, however,—though we have an opinion in the premises—have we suffered personal preferences to bias our editorial conduct, nor in any manner indicated which way these opinions and preferences pointed.

That the "protest" was a part of the journal was unknown to us at the time we inserted it: on the principle, however, which we have adopted we do not see that the knowledge of this fact, *of itself*, would have operated to exclude the article.

We neither claim the right nor feel the inclination to sit in judgment on the authorized and published documents of ecclesiastical bodies and Episcopal functionaries, and then to gauge the minds of our readers, and say how far they are or are not qualified to read them. We question both the fairness and ultimate expediency of keeping back what is discreditable, and inserting in our columns only that which is creditable to the Church. The more mischief such documents make the more reason for extending their circulation in order that they who authorize them may be more guarded in similar proceedings in future. The quarrel of Paul and Barnabas was not very creditable to the infant Church, and yet it found a place in the faithful record of St. Luke. Unauthorized reports, anonymous or *ex parte* communications, we shall of course exclude: but all ecclesiastical documents creditable or discreditable, safe or dangerous, we shall until better informed continue to admit.

Horæ Catechetica: an Exposition of the Duty and Advantages of Public Catechising in Church. By W. S. Gilly, M. A., Prebendary of Durham. *Edited, with additional matter, by* George W. Doane, D.D., Bishop of New Jersey.

It is one of the encouraging signs of the times, that there is an increasing disposition to seek out the "old paths" and return to the primitive measures both of instruction and devotion. This is seen in the increased love and attachment to liturgical services on all occasions of public worship, and the employment of public catechising as practised during the early ages of the Church. We do not pretend to say that in the progress of improvement and the "march of intellect" valuable discoveries have not been made in the modes of investigating as well as communicating truth; but we will venture to assert, that among all the measures which have been adopted for indoctrinating the young mind and imbuing it with scriptural knowledge, none have ever been devised more successful than the ancient institution of public catechising. Sunday schools have, with the Divine blessing, under clerical supervision, been the instruments of incalculable good to the rising generation; but there are some advantages attending catechetical instruction by the pastor which it is to be feared are generally overlooked, and which the Sunday school does not always furnish. One is, that the young are regularly brought into intercourse with their minister at an age when the mind is susceptible of the strongest impressions, and thus they acquire an attachment and respect for his person and a reverence for his sacred office, which render his ordinary pulpit instructions far more efficient and valued. A certain degree of familiarity with the young is essential to give full weight and efficiency to public ministrations. They will thus regard with deep veneration the truths which they hear, and they will feel no disposition to leave the familiar guide of their youth for strange and unknown teachers. "There is no employment in the world," says Bishop Hall, "wherein God's ministers can so profitably employ themselves as in this, of plain and familiar catechising. What is a building without a foundation? If this groundwork be not surely laid, all their divine discourses (for such their sermons are) lie upon the loose sand, and are easily washed away by the insinuative suggestions of false teachers. As for matters of belief, where the foundation is surely laid—as the doctrines of faith contained in the *Apostolic, Nicene, and Athanasian Creeds*, and of the doctrine of the sacraments briefly comprised in our publicly-allowed catechism—I see no reason but to think our people so sufficiently defended against the danger of error, that no heretical machinations could be able to batter or undermine them. And surely, if ever there were or can be a time wherein this duty of catechising were fit to be enforced, it is this upon which we are fallen, when the souls of Christian people are so hard laid at, not only by *Popery, Anabaptism, Antinomianism*, and *Pelagianism*, but by the confounding and hellish heresies of *Socinianism* and *Antitrinitarianism*, prodigious mischiefs, tending not only to the disturbance of our peace, but to the utter destruction of Christianity. There is no one thing of which I repent so much, as not to have bestowed more hours in this public exercise of catechising, in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference."

The work, to which our attention has been called, is highly valuable and important; and not the least interesting is the additional matter by the American editor. Indeed, we know not where, in the same compass, the subject of catechetical instruction is treated in so able and satisfactory a manner as in the charge of Bishop Doane, entitled the "Church's Care for Little Children," and which occupies a portion of the volume.—[*Communicated.*]

Missouri.—In a letter dated St. Louis, May 29, a friend writes: "Yesterday, first Sunday after Trinity, was an interesting day at St. Louis, and quite an era in the history of our Western Church, when the first ordination this side of the Mississippi took place, and the Rev. P. R. Minard was admitted to the order of Priesthood, by the Right Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana. Morning service was read by the Rev. Mr. Babbit, Missionary for Brownville, and the candidate was presented by the Rev. A. Fitch, Missionary at St. Charles."

The writer proceeds to say that an appointment had been made for laying the corner-stone of a new church in St. Louis on the day following. A large congregation assembled at the old church, and were about to proceed to the spot when the rain began to fall in torrents. After some time, which was profitably spent in the church, the bishop proposed that the clergy present, with as many others as chose, should proceed with him to the place, lay the corner-stone and then return and finish the solemnities in the church. Accordingly without leaving the church, the preliminary part of the service was commenced and the hymn sung, when suddenly the sun broke from the clouds and a most beautiful rainbow shot across the heavens. In an instant the countenances of the congregation were changed and all with great pleasure accompanied the bishop to the place, which lay at some distance. "After the psalms the Gloria in Excelsis was sung by the whole assembly, which in the open air and in the face of the expiring rainbow afforded a scene interesting in the extreme." The ceremony was concluded by an eloquent and appropriate address from the bishop.

Diocese of Georgia.—We learn from the Journal of the proceedings just received, that, agreeably to appointment by the last Convention of this Diocese, the several Delegates attended on April 10th, at 11 o'clock, A. M., at Christ Church, St. Simons, the Convention sermon having been preached the day before by the Rev. Edward E. Ford, and morning prayer having been conducted by the Rev. Edward Neufville, who also officiated at the administration of the holy sacrament of the Lord's Supper, assisted by the Rev. Theodore B. Bartow, rector of Christ Church, St. Simons.

The Rev. Edward Neufville, President of the Convention, took the chair, and Mr. A. Drysdale acted as Secretary *pro tem.*

The Rev. Mr. Bragg remarked, in his parochial report, that "the plan of weekly church offerings continues to find favor with the members of the church and congregation. It has enabled them to do more for various objects connected with the welfare of the parish, and of other portions of Zion, than they had ever done previous to the adoption of that scriptural plan of systematic Christian benevolence."

"The Rev. Theodore B. Bartow offered the following preamble and resolution, which was adopted:—

Whereas, at the last Convention of this Diocese, the House of Bishops was applied to, under the provisions of the first canon of 1835, to elect a bishop for this Diocese; and whereas this Diocese will soon be in a condition to elect its own bishop; therefore be it

Resolved, That no action upon the said resolutions be expected from the House of Bishops."

Society for Promoting Christian Knowledge.—In our former notices of this excellent institution the following statements were omitted. The Quarterly Report in which they are contained has been politely forwarded to us by a friend in the colonies.

NEWFOUNDLAND.

The Rev. Archdeacon Wix, in a letter dated Newfoundland, August 12, informs the Society that for the previous six months he had been constantly engaged in missionary duties among the settlers between St. Johns and the Bay of Islands. "You will readily perceive," says the Archdeacon, "that among the hundreds of families which I have thus visited, the chief of whom are in very humble circumstances, I found a great desire to possess books and tracts; and in the hope that the Society would enable me to send some to each settlement which I visited, I held out to them the assurance that when I returned to St. Johns, I would not be unmindful of their praiseworthy wish. Under these circumstances, would it be possible to obtain a gratuitous grant from the Society, for the special purpose of supplying that portion of the southern and western shores of Newfoundland, which I have been engaged in visiting since the 17th of February last? Which shore, although comprehending a length of 500 miles, with numerous bays, and large thickly-peopled inlets, has not any resident Protestant minister of our Church, and only two Wesleyan ministers along its whole extent."

The Society agreed to grant books and tracts to the amount of 100*l.* for the objects stated in this letter, to be distributed by the Archdeacon.

At the General Meeting in November, another letter was read from Archdeacon Wix, in which he states, that it had given him the greatest satisfaction to observe the good effects which had been produced by the works of the Society in places where no minister of any kind had been before his appearance there. The Archdeacon then makes a request for the aid of the Society towards the erection of a new church at St. Johns. He states that the "Protestant population of this town has increased much beyond the accommodation in the old church. Since 1830 the want of church room has been more and more felt each year. 2000*l.* is wanted: but the new church being intended chiefly for the poor, who are unable to contribute, no help, or very little, can be expected here."

The Board having taken into consideration the circumstances of the case, agreed to grant

100*l.* towards the erection of a new church at St. Johns, Newfoundland.

At this meeting a circular was read which had been transmitted to the Society by Sir George Grey, at the desire of Lord Glenelg, acquainting the Society that the sum of 20,000*l.* has been placed by Parliament at the disposal of his Majesty's government, to be granted in aid of voluntary contributions, for the religious instruction of the emancipated negroes, and towards the erection of school-houses in the colonies and settlements, to which the provisions of the Act for the Abolition of Slavery apply.

CHURCH OF SCOTLAND.

An application was made to the Board from Henry Malcolm, Esq., for the assistance of the Society towards erecting a chapel for the poor Episcopalians of Glasgow. In that city there are it is calculated nearly 10,000 poor Episcopalians, chiefly employed in the factories, who are at present almost entirely destitute of religious instruction. The Rev. David Aitchison, of Queen's College, Oxford, is giving his gratuitous services in their behalf; and, with the sanction of Bishop Walker his Diocesan, is officiating in a hired room, which is altogether inadequate to the purpose. He has, himself, contributed 300*l.* in the hope of being able to make up 1000*l.* for the erection of a chapel in which it is intended to have a large proportion of free sittings for the poor.

A memorial to the same effect was transmitted to the Society by the Rev. William Routledge, of St. Andrew's Chapel, Glasgow.

The Board agreed to grant the sum of 100*l.* for this purpose.

SEAMEN.

A letter was read from the Rev. W. Streatfield, in which he makes an appeal to the Society on behalf of the crews belonging to the packets on the Falmouth station, who, having heard of the supply of books granted for the use of the coast-guard service, were anxious that a small library should be procured for them.

Captain Clavell who is the commander of the packets, has obtained the sanction of the admiralty to the plan of the library; and the surgeon of the flag-ship, who has taken up the business in a right spirit, is to be the librarian.

It is well observed in this communication, that "no class of men (among the working people) would read more than sailors, if books were put within their reach *on board ship*, where they have so much leisure time. That they have a taste for it is proved by the great quantity of books sold among them by the bumboat people when men-of-war are putting to sea; but these books, I regret to say, are of the lowest and worst description. How important, therefore, by raising their standard and improving their taste through better books, to counteract this poison! a poison which they *carry to all parts;* to colonies, to newly-settled countries, even to missionary establishments; whereas they might carry good, instead of evil."

For this object the Board granted books to the amount of ten pounds.

Raleigh Episcopal School.—We are authorized to state that since the rising of the Convention of North Carolina, the Board of Trustees of the Episcopal School of the Diocese, have held a meeting and resolved to sustain the institution at every sacrifice till a change of times at the north shall enable their brethren there to fulfil their kind intentions of extending to it effectual relief.

Occasional Supplies.—In admitting "An Observer," it is proper to remark that we have received an explicit assurance from the author of Scrutator as well as An Observer that no allusion has been intended to any particular church or vestry. Considering the subject in its general bearings, we see no reason for excluding the discussion of it.

To Correspondents.—Vindicator should have been acknowledged last week. His communication was not received until the other two on the same subject were in type. These it was thought rendered unnecessary the insertion of Vindicator.

"A Subscriber" is received.

Clerical Changes.—The Rev. J. B. Britton has been transferred from the Diocese of Kentucky, to the jurisdiction of the Right Rev. Dr. Kemper, Missionary Bishop, and, having been received by Bishop Kemper, has changed his canonical residence accordingly.

The Rev. Ravaud Kearny has accepted the rectorship of the united parishes of Ulster and Red Hook,—both lying on the Hudson River.

The Rev. William A. Clark, D. D., having removed from this Diocese to that of Michigan, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

PROCEEDINGS OF THE BOARD OF MISSIONS.

SECOND ANNUAL REPORT.

(*Continued.*)

The following resolution was adopted on motion of the Rt. Rev. Bishop Doane.

Resolved, That a committee of three be appointed to report to the Board resolutions suitably expressive of the affectionate remembrance of their late venerated president, the Rt. Rev. William White, D. D., since whose departure from this life the Board is now for the first time in session.

The Rt. Rev. Bishop Doane, the Rev. Mr. Baury, and Judge Eccleston, were appointed the committee.

On motion of Mr. Newton, the following resolutions were adopted.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign funds in equal parts, for the incidental expenses attending the present meeting of the Board; and also for any expenses that may attend the publication of the Spirit of Missions, and which the subscriptions thereto may not be adequate to meet.

Resolved, That the next annual meeting of this Board be held at Trinity Church in the city of Boston, on Wednesday, June 20, 1838, at five o'clock, P. M.

Resolved, That at the next annual meeting of the Board a public missionary meeting be held on the evening of the second day of the session, and that the Foreign Committee be requested to make arrangements for the same.

Resolved, That the proceedings of this Board, attested by their Secretary, be referred to the two Committees of the Board for publication.

On motion of the Rev. Dr. Hawks, the letter communicating the resignation of the Secretary and General Agent of the Domestic Committee was called up, and,

On motion of the same, the following resolutions were adopted.

Resolved, That the communication from the Secretary and General Agent of the Domestic Committee, the Rev. Mr. Dorr, be referred to a special committee, with instructions to report to the Board what steps should be taken thereon.

Resolved, That the subject of the salaries of the Secretaries and General Agents be referred to the said committee.

The Rev. Drs. Hawks and Milnor, and Mr. Magruder were appointed the committee.

On motion of the Rev. Dr. Eastburn,

Resolved, That the thanks of the Board be tendered to the Rt. Rev. Bishop Griswold for the sermon preached before them last evening; and that he be requested to furnish a copy for publication, under the direction of the two Committees.

On motion of the Rev. Mr. Cuming,

Resolved, That the travelling expenses of the Secretary of this Board be paid.

On motion of Rev. Dr. Wainwright,

Resolved, That when tae Board adjourn, they adjourn to meet to-morrow morning at nine o'clock.

On motion of Rev. Dr. Milnor,

Resolved, That a committee of five be appointed to consider and report to the Board what measures it may be expedient to pursue in reference to the appointment of local and subordinate agents and officers, by the Domestic and Foreign Committees, respectively, for the ensuing year.

The Rev. Dr. Milnor, the Rev. Mr. Jones, the Rev. Dr. Eastburn, the Rev. Mr. Forbes, and Mr. Winston, were appointed the committee.

On motion of the Rev. Dr. Tyng,

Resolved, That the Secretary of the Board be requested to give information at the opening of the next meeting, of the vacancies now existing in this body.

On motion of the Rev. Dr. Johns.

Resolved, That a collection be made at the missionary meeting to be held this evening; and that it be equally divided between the two Committees.

On motion, adjourned.

June 9, nine o'clock, A. M.

The Board met.

Present—The Rt. Rev. Bishops Griswold, H. U. Onderdonk, B. T. Onderdonk, McIlvaine, and Doane; the Rev. Drs. Eastburn, Hawks, Henshaw, Johns, Milnor, Wainwright, and Wyatt; the Rev. Messrs. Baury, R. B. Croes, Cuming, Dorr, Forbes, Jones, Vaughan, and the Secretary; Messrs. Eccleston, Magruder, Newton, Nicklin, Stuyvesant, Wagner, and Winston.

The Rt. Rev. H. U. Onderdonk, at the request of the Rt. Rev. President of the Board, opened the meeting with prayer.

The roll having been called, the minutes of the last meeting were read and approved.

The Secretary, in compliance with a resolution adopted yesterday, gave information of three vacancies existing in the Board.

The Rt. Rev. Bishop Doane, as chairman of the Committee appointed to prepare resolutions suitably expressive of the affectionate remembrance of the late President of the Board, the Rt. Rev. William White, D. D., reported the following, which were unanimously adopted.

It having pleased Almighty God, in his wise providence, to remove from his labor to his reward the Rt. Rev. William White, D. D., the late venerated President of the Board;

Resolved, That, impelled by a deep sense of the bereavement thus sustained, and of the worth of that distinguished prelate, this Board would now, at its first meeting after his decease, record its entire accordance with the sentiments of respect, affection, and reverence, which that event has elicited from our whole Church.

Resolved, That we recognise, in the fact of the late Bishop White's having been an early, uniform, and faithful friend of the missionary operations of our Church, an especial reason for cherishing and expressing a deep sense of the bereavement which we have sustained; and also a call which we would apply to ourselves, and affectionately urge upon our brethren, for an increase of prayers, exertions, and contributions, in behalf of those operations.

All which is respectfully submitted,

G. W. Doane,
Alfred L. Baury,
J. B. Eccleston.

The Rev. Dr. Milnor, as chairman of the Committee appointed to consider and report what measures it may be expedient to pursue in reference to the appointment of local and subordinate agents and officers, by the Domestic and Foreign Committees, respectively, for the ensuing year, made a report, which, having been discussed, it was, on motion of Dr. Milnor,

Resolved, That the Committee have leave to withdraw their report, and that they be discharged.

The Rt. Rev. Bishop McIlvaine, as chairman of the Committee to whom was referred the Report of the Committee for Domestic Missions, presented the following report, which, on motion of Mr. Stuyvesant, was accepted and ordered to be entered on the minutes.

The Committee to whom was referred the Annual Report of the Committee for Domestic Missions, respectfully report:—That from the view they have been enabled to take, by the document committed, of the operations in the Domestic department of the Society, they are of opinion that the Committee to whom they have been intrusted have wisely and faithfully attended to the duties of their eminently important stewardship; and have much reason to be thankful that, amidst their various difficulties, they have enjoyed the services of the reverend brother who now retires from the office of their Secretary and General Agent.

The Committee are happy in observing, from the document, that a watchful care has been exercised, lest the funds of the Society should be appropriated to a minister in any station, after the people who desire his services may be reasonably depended on for his support. Scarcely any part of the work intrusted to the Domestic department requires more wisdom, care, and decision, than that of determining how long to extend assistance without encouraging an undue dependence; and when to withdraw it without leaving a station too much alone—how to hold out the hand to an infant church so as to teach it to stand, and when to take back the hand so that it will not fall. Your committee would respectfully urge, that in the subsequent operations of this department, as in those of the past year, while there shall be exercised all care, and tenderness, and patience, in regard to stations really needing assistance, there be also a faithful vigilance in ascertaining the earliest period at which any should be committed to its own resources, and a firm decision to act accordingly.

It is the opinion of your committee, that good would arise from having a tabular view attached to the Annual Report of the Domestic department, not only of the contributions of the several dioceses to the funds of the Society, but also of the several parishes in each diocese, as far as can be ascertained, avoiding the mention of individuals by name when donations are received from private sources, by classing all such receipts from any particular diocese under the head of individual donations, or some equivalent designation.

Your committee are further of opinion, that while there is much reason to apprehend that the extraordinary state of the pecuniary affairs of the country will materially affect the contributions to benevolent operations of those who give rather out of abundance than of love and zeal for God, there is no good reason for any abridgment of the plans of the Society in this department, or for any fear, if proper measures be used, that they will not be sustained. The present affliction is the chastening of the Lord. Its object is not to reduce but to quicken the energies of his people in all good works. It calls for retrenchment in worldly indulgences and extravagances, that they may have the more to give him that needeth. Its language is that of reproof, that men called Christians have so much sought their own instead of the things which are Jesus Christ's; and it calls them, if they would have all things that are good for them in this life added to them, to "seek *first* the kingdom of God and his righteousness." Your committee rely upon Christian people to take this view of this chastisement, and upon our ministers to teach it; and they earnestly hope and confidently trust in God, that the means of the Society for the prosecution of its noble work during the ensuing year, instead of being diminished, will be increased, by the good hand of the Lord upon us.

Your committee further recommend, that while it is of great benefit that the General Agent should, as much as possible, consistent with his other duties, visit the dioceses and parishes, and bring all this cause and its necessities seasonably to the remembrance of the people, it should be constantly inculcated upon the clergy and the parishes, that the dependence of the Society for the supply of pecuniary means cannot be placed upon such measures: they are necessarily too seldom and partial. The only dependence, under God, is upon the faithful, persevering efforts of all and every of the clergy, by line upon line, to instruct their people in their duty as members of Christ's Church, and as bound to have in constant exercise "the word that was in Christ Jesus." The steady principle of living unto Christ, and of consecrating all we have to his service, and of giving as we are enabled to further his Gospel, and of counting it a precious privilege to be workers together with God in the salvation of a lost world; this, earnestly preached and taught in all our parishes, would, under the Divine blessing, create a source of wealth for our Society to work, more precious than rubies. In connection with this, and as eminently important to its end, your committee would express the opinion that the monthly parochial meeting, at which the pastor specially calls his people to prayer for the propagation of the Gospel, affectionately instructs them in all that pertains to Christian duty and virtue as connected with the missionary cause, and keeps their minds informed as to the state of the work at home and abroad, what is needed, what is doing, &c., is of great consequence to a missionary Society—of great influence in the promotion of genuine and active piety, and ought to be promoted in the Church by all appropriate means.

All which is respectfully submitted,

Charles P. McIlvaine, *Chairman.*

On motion of the Rt. Rev. Bishop McIlvaine,

Resolved, That the Report of the Committee for Domestic Missions be published with the proceedings of the Board, under the direction of said Committee.

Mr. Nicklin, as chairman of the Committee to whom were referred the Treasurer's reports, presented the following:

The Committee to whom were referred the annual accounts of the Treasurers of the Domestic and Foreign Committees, report that the said accounts have been regularly audited, and that they believe the same to be correct.

P. H. Nicklin,
E. A. Newton.

On motion of Mr. Nicklin,

Resolved, That the reports of the Treasurers be printed with the proceedings of this Board.

The Rev. Dr. Hawks, as chairman of the Committee to whom the communication from the Rev. Mr. Dorr, Secretary and General Agent of the Domestic Committee, and the subject of the salaries of the Secretaries and General Agents were referred, presented the following report:—

The committee to whom was referred the communication of the Rev. Mr. Dorr, the Secretary of the Domestic Committee, recommend that his resignation be accepted by the Board, and submit the following resolution:—

Resolved, That the faithful and judiciously directed labors of the Rev. Mr. Dorr, in the office of Secretary of the Domestic Committee, entitle him to the confidence and respect of the Society, of this Board, and of his brethren generally; and in accepting his resignation, the Board cannot but express its regret at losing his further services as Secretary.

As to the subject of the Secretaries' salaries, referred to this committee, the following resolution is recommended to the adoption of the Board.

Resolved, That the salaries of the Secretaries be $2000 to each.

F. L. Hawks,
James Milnor,
Alex. C. Magruder.

(*To be continued.*)

EXTRACTS FROM BISHOP CHASE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF ILLINOIS.

In addressing, for the first time, my brethren of the clergy and laity of the Diocese of Illinois, truth as well as a deep sense of gratitude compels me to speak of little else but divine mercies.

That I am alive, and here before your face, enjoying the inexpressible pleasure of taking sweet counsel together with you how we can best promote the glory of God in the salvation of the souls of our fellow-sinners, is of itself sufficient to make me praise the Lord for his goodness, and declare the wonders that He doeth for the children of men.

I lost no time in entering upon the field of my Episcopal labors in the spring of 1835, although in so doing I was obliged to leave my family at our residence in Michigan. The Rev. Samuel Chase was my fellow-traveller from Gilead to my new diocese. Our course was through a part of Indiana, on the shores of the lake. At Chicago I met with the Rev. Mr. Hallan, by the blessing of God on whose exertions the parish seemed flourishing. I administered the holy communion to quite a number. None at that time seemed prepared to receive confirmation. Being assisted in the prayers, I preached twice. At Juliet, forty miles to the south west of Chicago, I preached several times, instituted a parish by the name of ———, and administered the holy communion to eight devout persons. Since this, that place has been made a missionary station, but no clergyman as yet has come.

* * * * * *

The whole amount of the subscriptions for the Illinois seminary is deposited in safe hands in America, and at interest, to secure the salary for the present of teachers till otherwise provided. For the erection of buildings to enable them to open the school to advantage, I look with anxious hope and firm faith to the developments of God's good providence.

The books given me for public use, were by the last advices, many of them in the custom-house at New York. I trust, however, from letters recently received from the United States treasury department in Washington, that they will be speedily released as free from duty. Perhaps by this time they are on their way to my dwelling, in Peoria county.

On coming back to my family in Michigan, I found them in the unfinished habitation, disinclined to stay any longer in Gilead, and anxious to accompany me to the scene of my future labors, although no house nor home awaited me there. Accordingly, my personal property on the farm being disposed of, we all set off for we knew not whither, save that we were going to a territory of greater dimensions than all England and Wales put together.

We travelled like the children of Israel in the wilderness, I trust with the Divine presence to direct and cheer us; but like them also it was "through much tribulation;" for in our journeyings we were all of us, with the exception of myself, one after another afflicted with severe sickness.

Paying my second Episcopal visitation to Chicago, I had much pleasure in viewing the progress of a new church, which, as I since learn, is now ready for consecration. I administered the holy communion in that parish and confirmed two persons.

At Juliet I was distressed to learn that, although made in my absence, according to my request, a missionary station, the members of that parish were about sinking under their discouragements, by having as yet no minister of the Gospel. It is in vain to think of building up the Church of Christ in this way.

In Peoria county I found lands suitable for the establishment of an institution for the encouragement of religion and learning; but the same were not as yet brought into market by the United States government. My only resource was to petition for the pre-emption right of the unoccupied grounds; and finding in the neighborhood a suitable place on which to erect my own temporary dwelling, wait patiently for such an event. This was accordingly done. With renewed strength and courage given me from above, seemingly far beyond my advanced years, the house was builded, poor as it is, and the family once more collected around the domestic fireside, to minister to each other in sickness, and to mingle their prayers and their joys and sorrows together. The great difficulty of obtaining lumber (the poorest being from forty to fifty dollars per thousand, besides the expense of transporting it fourteen miles) for building, rendered it impossible in the short time allotted me last fall to erect a better dwelling than that to which, in its present form, we have given the appropriate name of "the robin's nest," consisting of mud and sticks, and filled with young ones. Should I continue where I am, and my life be spared, and mechanics and laborers (of whom their is a great scarcity) be obtained, a better house for the accommodation of my family will be erected the coming season.

(*To be continued.*)

From the Chronicle of the Church.

DIOCESE OF CONNECTICUT.

The Annual Convention of the Protestant Episcopal Church in this Diocese convened in Trinity Church, in this city, on Tuesday the 13th inst., it being the time appointed by the Constitution, and the place designated by the Bishop for that purpose. Morning prayer was read by the Rev. Mr. Hull, of Wallingford, and the sermon preached by the Rev. Mr. Burgess, of Hartford, from Rev. ii. 19, "I know thy works, and charity, and service, and faith, and thy patience, and thy works, and that the last be more than the first." The sermon was an appropriate and impressive exhibition of the important truth, that *our* last works should be more than the first; as being the natural course of a Christian life, and as evidence to the world and to ourselves, that the union which so happily pervades our Church, is not an union of forms, but a unity of the spirit and of brotherly love.

After sermon the Bishop admitted the Rev. E. J. Darken, and the Rev. Wm. Warland to the holy order of Priests. The Rev. Dr. Croswell, and the Rev. Messrs. Hull and Burgess, united in the imposition of hands. The holy communion was then administered by the Bishop, assisted by the Rev. Dr. Croswell, and the Rev. Messrs. Hull and Burgess.

Adjourned to St. Paul's Chapel at 3 o'clock.

Tuesday afternoon, 3 P. M.

Convention called to order by the president. The Committee on the Election of Lay Delegates, reported the names of delegates who had certificates of having been duly chosen. Report accepted, and delegates took their seats. The delegates from Cheshire, Oxford, Huntington, Hartford, East Haddam, and Saybrook, had evidence of their election, but not certificates in due form, but on motion of the pastors of the churches were admitted to seats in the Convention.

A constitutional quorum being present, the Convention proceeded to the choice of a Secretary, when the Rev. A. C. Morgan was chosen; and on motion of the Rev. Dr. Croswell, A. B. Chapin was appointed Assistant Secretary. The Bishop then made his address, which we shall hereafter give entire. At present we can only say, that since the session of the last Convention, in Oct. 1836, he has been absent from the Diocese five months, but when at home, has visited twenty-eight parishes, confirmed one hundred and four persons, ordained seven priests and one deacon.

* * * * *

The Rev. Dr. Jarvis, Treasurer of the Christian Knowledge Society, reported the state of the finances for the past year. Report accepted, and a special committee appointed to audit the account. Rev. Dr. Burhans and Mr. Foot appointed the committee. The Rev. Dr. Burhans was excused by his own request, and Mr. Adams appointed in his stead. The Treasurer of the Christian Knowledge Society also made a supplementary report, containing a plan of systematic charity to supply the treasury of the society, and some resolutions, both of which will be given hereafter.

The resolutions were read, when the Rev. Mr. Burgess inquired concerning the Constitution of the Christian Knowledge Society. Rev. Dr. Croswell, I believe there is no constitution. It is merged in the Convention. Rev. Dr. Jarvis, I have inquired for such a constitution and can find none. Under the present organization of the Church, every baptized person is a member of every society established by the Church. I see no need of any. Bishop. There was a constitution adopted in 1818; I believe it is still in force. Rev. Mr. Hull. The Christian Knowledge Society was composed of several societies, a Missionary Society—a Tract Society—and a Bible and Prayer-book Society, and comprises all the objects included in all, and these are the same as those mentioned in the resolutions under consideration, except that of educating children. First resolution passed.

Resolution second read and passed. Resolution third read. This resolution requires *frequent* collections in all parishes, in aid of the Christian Knowledge Society. Rev. Dr. Jarvis. The offerings of the Church are generally *monthly*, but the word "frequent" is substituted in the resolution, as the practice of monthly contributions has not become universal, and because it might be necessary in some places and at some times to use a discretionary power.

* * * * *

Resolution fourth read. This recommended that all offerings for the Society for [illegible] Christian Knowledge, should be offered on the altar at the two great festivals of Christmas and Easter. Rev. Dr. Jarvis. The intention of this resolution is to revive the apostolic and primitive plan of offerings. It has been adopted with good success by Bishop Doane in the Diocese of New Jersey, and it will soon remind the people that it is the blessing of God alone which can gain efficiency to our contributions. Rev. Mr. Burgess. At first I thought the plan proposed would require a departure from our present practice of taking up collections in the afternoon, but I am satisfied it does not. I think the plan a good one, when the alms and offerings are taken up on the morning of a communion Sunday. But is it well to introduce the custom at stated times and seasons? Will it not add another rite and ceremony, and one which many of our own people will not understand, and which will tend to excite the prejudices of those who are not of us? We live in the midst of a dissenting community, and ought we to add another to the rites against which their prejudices are already excited? We ought to remember that it was by little and little that the Church became encumbered with that multitude of unmeaning rites which still disgrace so large a portion of it. I have no objection to the plan proposed, if collections are taken up on the morning of communion Sunday. Rev. Dr. Jarvis. I have no objection to the alteration of the resolution, so as to have the collections made in the morning. The reason of proposing the afternoon, was, because such is the present practice in most places, and I think it would be difficult to change it. I have no fear that we shall add a multiplicity of rites while we seek only to follow the apostolic and primitive practice. Rev. Dr. Croswell. I have no objection to so much of the resolution as requires the contributions to be paid over at twice, but I doubt whether we can obtain a uniform practice if we adopt this resolution. The money raised in this parish is used as soon as raised. There would be a difficulty in making the collection on communion Sunday, as the alms then contributed are differently applied. The rubric on this subject is broad, and the practice various. Resolution lost. Resolution fifth read and passed.

* * * * *

OFFERINGS OF THE CHURCH.

Dr. Jarvis moved a resolution as a substitute for the one lost yesterday, requiring the clergy to make use of the prayer for the whole state of Christ Church militant, after the "offerings" have been taken up. This he said was the practice in the English Church, and he thought a proper one, and until the apostolic and primitive custom of communicating every Sunday was revived, he hoped it would be done. Rev. Dr. Croswell. I am pleased with the resolution; I believe it will do good, that its effects will be beneficial. It is I think expedient and highly proper. Rev. Mr. Stratton. At what part of the service shall this prayer be used? Dr. Jarvis. Immediately after the collection is taken up, which is usually after the sermon. Rev. Mr. Beach. The rubric prescribes no particular prayer after sermon. I think the one proposed highly proper. I hope it will pass. Rev. Dr. Croswell. The rubric gives no direction. The effect I believe will be good. Rev. Mr. Huntington. I can see but one objection, which is that it would cause considerable repetition. The part relating to the alms would be appropriate, but that relating to the magistrates would be mere repetition. Rev. Dr. Croswell. I do not think there is any danger of our praying for the magistrates too much. Our service requires us to pray for magistrates generally, for the president and civil officers, and during the session of Congress, for that body. Rev. Mr. Huntington. It is for that reason, I think an additional prayer unnecessary. Rev. Dr. Burhans. I think that addition no objection. There is need euough of our praying for the magistrates of this time. Resolution passed.

Delegates from Bridgeport, Stratford, Huntington, Chatham, and Derby, admitted. Standing Committee then elected. Rev. Dr. Croswell, Rev. Dr. Jarvis, Rev. Mr. Hull, Rev. Mr. Paddock, Rev. George Burgess were elected.

Committee on Convention Fund reported, and moved a resolution to publish the names of delinquent parishes. Passed.

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA.

In addition, the following congregations have been aided in the support of their ministers: Calvary Church, Wadesborough, Scotland Neck and Calvary Church, Tarborough, St. Bartholomew's Church, Pittsborough, and Emanuel Church, Warrenton. The aggregate number of baptisms reported from these stations, is 54; of confirmations, 5; of additions to the communion, 8.

Finally, it is believed and felt by your committee, that to whatever extent the efforts of this department may have been put forth during the past year, or with whatever success these efforts may be ultimately crowned, they are the operations of a responsible body within its peculiar sphere. In contrast with the distractions which, on this point, have hitherto prevailed, your committee see in our present scriptural mode of missionary effort, matter of deep and heartfelt gratulation. The power "to send forth," can pertain to Him only whose inheritance is the heathen, and whose possessions are the utmost bounds of the earth. "To go" is at once the commanded duty and the glory of the Church. These are inalienable in their very nature. The Church cannot exonerate herself of the duty; neither can she give her glory to another. Her institutions are the settled laws of the Holy Ghost, and when rightly received, regeneration of the Spirit, subordination to the Spirit, pardon, peace, and eternal life, are as *actually* as they are *freely* conveyed to the souls of men.

In this scriptural view of the office of the Church, of her delegated power, and of her glory, nothing can be conceived more animating to the hearts of all who love the Lord Jesus and the purchase of his blood than to *contemplate* the Church awakened from her slumber; her missionary responsibilities assumed; the field before her; and herself girded about and entering upon the work which her Redeemer gave her to do. Your committee see in her systematic liberality and missionary exertion, *evidence*, clear, scriptural, and conclusive, that her daily evening prayer has gone up as a memorial before God. That God has been merciful to her, and blessed her, and showed to her the light of his countenance, and been merciful to her—that his ways might be known upon earth—his saving health unto all people.

All which is respectfully submitted,

Jarvis B. Buxton,
Sec'y and Agent.

Report of the Committee on the State of the Church.

The Committee on the State of the Church respectfully report: That upon a careful survey of the documents referred to them by the Convention, they desire to feel grateful, that notwithstanding the extraordinary pressure by which the country at large is so sensibly affected, and in the consequences of which the Church must fully share, they discover many pleasing indications of a general, steady progression of our holy cause. Among these, the marked increase over the preceding year in the reported number of baptisms, of confirmations, and of additions to the communion, compensate for some less cheering facts in the circumstances of the Episcopal school.

To be continued.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Dutchess county: Thursday, June 22, in Trinity Church, Fishkill, confirmed two.

Friday, June 23, in St. Anna's Church, Fishkill Landing, confirmed thirteen.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trintiy, July 2, St. Mary's [illegible]

Friday, July 7, Jamaica, *Queens county;* Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county,* consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county.* 4, Sodus, *Wayne county.* 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county.* Tuesday, 8, Grace Church, *Rochester.* Thursday, 10, Christ Church, Lockport, *Niagara county.* Saturday, 12, Auroraville, *Erie county.*

Twelfth Sunday after Trinity, August 13, *Buffalo.* Tuesday, 15, Forrestville, *Chautauque county.* 16, Westfield.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

JULY.

2. Sixth Sunday after Trinity.
9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.
23. Ninth Sunday after Trinity.
25. St. James the Apostle.
30. Tenth Sunday after Trinity.

AUGUST.

6. Eleventh Sunday after Trinity.
13. Twelfth Sunday after Trinity.

Clergy of the Protestant Episcopal Church, residing in the city of New York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Colton, Rev. Calvin, 15 Le Roy Place.
Cooke, Rev. James W., 23 Cliff.
Cox, Rev. Richard, 99 Laurens.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goodwin, Rev. Prof. 15 Le Roy Place.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 58 Lispenard.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 82 Beekman.
Morris, Rev. William, 186 Canal street.
Mills, Rev. George, 349½ Bowery.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, D. D. 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William.
Taylor, Rev. Thomas H., D. D. 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R., D. D. Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

An adjourned meeting of the Board of Managers of the New York Protestant Episcopal Sunday School Society will be held at St. John's Chapel Sunday school-room, on Friday evening next, at eight o'clock.

Richard Sill, Secretary.

The members of the Board are invited to attend, without further notice.

The Board is composed of all clergymen having charge of Sunday schools in connexion with the Society, all superintendents of such schools, and of two delegates from each school.

June 28, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A *special meeting* of the Trustees will be held at the school-room of St. John's Chapel, on Wednesday evening next, 5th instant, at 8 o'clock, when communications of peculiar interest will be submitted to the Board. Punctual attendance of the members is particularly invited.

By order of the Right Rev. B. T. Onderdonk, Pres't.

Thomas C. Butler, Agent.

July 1, 1837.

Full sets of the Society's Tracts, including the Controversy on Episcopacy, neatly bound, in four volumes, viz. doctrinal, practical and devotional, Church principles, and narrative, either complete or in separate volumes, for sale at the Depository. Several new tracts, recently published, enable the Society to present to its patrons and friends the most extensive supply and assortment ever yet offered.—Their generous contributions are solicited to warrant the distribution to all the destitute of our Church.

Depository, 28 Ann street, up stairs.

☞ Trinity Chapel, Far Rockaway, will be consecrated to the service of God, by the Bishop of this Diocese, on Saturday, the 8th of July, at half past 10 o'clock, A. M.

The public *in general*, and those friends *in particular* who have contributed so liberally towards the erection of this house of worship, are respectfully invited to attend.

Wm. M. Carmichael, Rector of
St. George's Church, Hempstead, L. I.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Since his report of the 14th inst. the Treasurer of the Committee for Domestic Missions has received the following contributions, viz.

The amount of a mite contributed weekly from a friend at Old Point, subject to the order of Bishop Kemper, $5; offerings of St. Mary's church, Burlington, N. J., as reported in the acknowledgment of the Acting Treasurer of the Foreign Committee, in the Churchman of the 3d June, for Indian Missions, 10; from the family mite box, Hartford, Conn., 19; by the hands of Henry Barclay, Esq., amount collected during the last six months in the missionary box of Trinity church, Ulster, Ulster county, N. Y., 10; from the Missionary Association of St. Peter's church, Monroe, Conn., by the hands of the rector, Rev. Rodney Rossiter, for Domestic Missions, 13; from St. James' church, Wilmington, N. C., for Domestic Missions, by the hands of the rector, Rev. Robert B. Drane, 50.—Total, $107.

James Swords, Treasurer.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since 12th June:

From J. H. Bull, $5, and from Miss Ann Ward, 5, per Dr. Eastburn, in addition to the collection in the church of the Ascension, 28th May—10; from Miss E. Ogden, per J. A. Johnson, 5; from a lady of St. John's church, 2; collection at St. George's church, 25th inst., 72 83; collection in St. Bartholomew's church, 102 18.—Total, $192 01.

Lewis Phillips, Treasurer,
No. 54 Wall street.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations, viz.

Rev. J. M. Forbes, $3; two ladies, 2 50; Mr. Fleming, 1; Mr. Mann, 1; three gentlemen, 1 75.

The school is yet in want of funds to meet the expenses of the present year. Having been burdened with a heavy rent, it is feared that the school will have to be relinquished unless funds enough can be raised to pay it off.

Alonzo R. Cushman, Treasurer,
188 Pearl st., or Ninth Avenue.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending June 29, from the following persons, viz:

Mass.—[illegible]—Postmaster, Southbridge with remitt'ce—Micah Jenkins—Rev. J. W. Diller—John Jones—Postmaster, Troy, N. Y.—H. Williams, with remittance—Postmaster, Penfield—A. Mitchell—Postmaster, Bristol—E. H. Pease—C. Stimpson, jun.—Washington Van Bibber—T. Bell.

Received by the Gen. Prot. Episc. S. S. Union.

H. V. Raymond, with remittance—William M. Morrison—Postmaster, East Genoa, N. Y.—C. Stimpson, jun.—E. H. Pease—Joseph Gill—Postmaster, Baltimore—Thomas Latimer.

WANTED,

No. 18 of volume 3 of the Churchman, and No. 28 of volume 6. Any person who is not anxious to preserve the back numbers of the Churchman, will receive a liberal price for the above numbers, by leaving them at the office of the Protestant Episcopal Press, 28 Ann street.

July 1, 1837.—3t

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

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Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

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INSTRUCTION AND LIBRARY BOOKS.

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INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2- Questions on the Book of Common Prayer.

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March 25, 1837.—tf

☞ A complete set of books, lettered with names on the covers, for a pulpit in St. Lawrence county, N. Y., was ordered at the Protestant Episcopal Press, No. 28 Ann street, New York, in October, 1836. They were finished immediately, and agreeable to directions given by the person, who doubtless intends them as a *present* to the church above referred to; but as the books have not as yet been called for, this method is taken to request of the donor further directions.

The Agent.

June 15, 1837.—tf

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

POETRY.

From "Elegant Extracts."

TO HOPE.

O thou, who gladd'st the pensive soul,
More than Aurora's smile the swain forlorn,
Left all night long to mourn
Where desolation frowns and tempests howl;
And shrieks of wo, as intermits the storm,
Far o'er the monstrous wilderness resound,
And 'cross the gloom darts many a shapeless form,
And many a fire-eyed visage glares around,
O come, and be once more my guest:
Come, for thou oft thy suppliant's vow hast heard,
And oft with smiles indulgent cheer'd
And sooth'd him into rest.

Smit by thy rapture-beaming eye
Deep flashing through the midnight of their mind,
The sable bands combin'd,
Where Fear's black banner bloats the troubled sky,
Appall'd retire. Suspicion hides her head,
Nor dares th' obliquely gleaming eyeball raise:
Despair, with gorgon-figur'd veil o'erspread,
Speeds to dark Phlegethon's detested maze.
Lo, startled at the heavenly ray,
With speed unwonted Indolence upsprings,
And, heaving, lifts her leaden wings,
And sullen glides away.

Ten thousand forms, by pining Fancy view'd,
Dissolve—Above the sparkling flood
When Phœbus rears his awful brow,
From lengthening lawn and valley low
The troops of fen-born mists retire.
Along the plain
The joyous swain
Eyes the gay villages again,
And gold-illumin'd spire;
While on the billowy ether borne
Floats the loose lay's jovial measure;
And light along the fairy Pleasure,
Her green robes glittering to the morn,
Wantons on silken wing. And goblins all
To the damp dungeon shrink, or hoary hall,
Or westward, with impetuous flight,
Shoot to the desert realms of their congenial night.

When first on childhood's eager gaze
Life's varied landscape, stretched immense around,
Starts out of night profound,
Thy voice incites to tempt th' untrodden maze.
Fond he surveys thy mild maternal face,
His bashful eye still kindling as he views,
And, while thy lenient arm supports his pace,
With beating heart the upland path pursues;
The path that leads, where, hung sublime,
And seen afar, youth's gallant trophies, bright
In Fancy's rainbow ray, invite
His wingy nerves to climb.

Pursue thy pleasurable way,
Safe in the guidance of thy heavenly guard,
While melting airs are heard,
And soft eyed cherub forms around thee play;
Simplicity, in careless flowers array'd,
Prattling amusive in his accent meek;
And Modesty, half turning as afraid,
The smile just dimpling on his glowing cheek;
Content and Leisure, hand in hand
With Innocence and Peace, advance and sing;
And Mirth, in many a mazy ring,
Frisks o'er the flowery land.

Frail man, how various is thy lot below!
To-day though gales propitious blow,
And Peace soft gliding down the sky
Lead Love along and Harmony,
To-morrow the gay scene deforms:
Then all around
The thunder's sound
Rolls rattling on through heaven's profound,
And down rush all the storms.
Ye days that balmy influence shed,
When sweet childhood, ever sprightly,
Whither, ah, whither are ye fled?
Ye cherub train that brought him on his way,
Oh leave him not midst tumult and dismay;
For now youth's eminence he gains:
But what a weary length of lingering toil remains!

They shrink—they vanish into air.
Now Slander taints with pestilence the gale;
And mingling cries assail,
The wail of Wo, and groan of grim Despair.
Lo, wizard Envy from his serpent eye
Darts quick destruction in each baleful glance;
Pride, smiling stern, and yellow Jealousy,
Frowning Disdain, and haggard Hate advance;
Behold, amidst the dire array,
Pale wither'd Care his giant stature rears,
And lo, his iron hand prepares
To grasp its feeble prey.

Who now will guard bewilder'd youth
Safe from the fierce assault of hostile rage?
Such war can Virtue wage—
Virtue, that bears the sacred shield of Truth?
Alas! full oft on Guilt's victorious car
The spoils of Virtue are in triumph borne;
While the fair captive, mark'd with many a scar,
In lone obscurity, oppress'd, forlorn,
Resigns to tears her angel form.
Ill-fated youth, then whither wilt thou fly?
No friend, no shelter now is nigh,
And onward rolls the storm.

But whence the sudden beam that shoots along?
Why shrink aghast the hostile throng?
Lo, from amidst Affliction's night,
Hope bursts all radiant on the sight—
Her words the troubled bosom soothe:
"Why thus dismay'd?
Though foes invade,
Hope ne'er is wanting to their aid
Who tread the path of truth.
'T is I who smooth the rugged way,
I who close the eyes of Sorrow,
And with glad visions of to-morrow
Repair the weary soul's decay.
When Death's cold touch thrills to the freezing heart,
Dreams of heaven's opening glories I impart,
Till the freed spirit springs on high
In rapture too severe for weak mortality."

Beattie.

MISCELLANEOUS.

From "Principes de la Foy Chretienne."

ARGUMENT FROM THE PRESERVATION OF THE JEWS AS A DISTINCT PEOPLE.

But neither the dispersion of the Jews into all nations, nor the general contempt into which they are fallen, are so extraordinary as their preservation for so many ages, notwithstanding this their dispersion throughout the earth, and the universal contempt which all nations have for them.

Without a singular providence, a people disunited and divided into an infinite number of distinct families, banished into countries whose language and customs were different from theirs, must have been mingled and confounded with other nations, and all traces of them must, these many ages past, have entirely disappeared.

For they not only subsist no longer in a body politic, but there is not a single city where they are allowed to live according to their own laws, or to create magistrates of their own; neither are they held together by any public exercise of religion. Their priests are without employment, their sacrifices are suppressed. Their feast cannot be solemnized but in one only place, and to that they are not permitted to repair.

By what miracle then have they been preserved amid so many nations, without any of those means which keep other people united? How comes it to pass, that, having been scattered, like so many imperceptible grains of dust, among all nations, they have, notwithstanding, been able to subsist longer than any, and even to survive the extinction of them all.

Who can at this day pick out the ancient Romans from the numerous crowds of people who have thrown themselves into Italy? Who can point out one single family of old Gaul, from those of another original? Who can make the like separation in Spain, between the ancient Spaniards and the Goths who conquered it? The face of the world is changed, both in the east and west, and all nations are mixed and blended in a hundred different manners. It is only upon conjectures, and those oftentimes very frivolous, that a single family can trace up its original beyond the public revolutions of the state.

But the Jews, by a tradition which no calamity, whether public or private, hath been able to interrupt, can go back as far as the ancient stock of Abraham. They may be mistaken in allotting themselves to this or that tribe, because, since their dispersion they have not any public registers (which, by the way, is a proof that their law is abolished, since neither the priests nor Levites can ascertain by any certain monuments, that they are of the family of Aaron, and of the tribe of Levi.) But every father hath taken care to tell his children, that he had an original different from that of the Gentiles; and that he descended from the patriarchs who are celebrated in the Scriptures.

The general contempt into which they have fallen should, one would think, have induced them to confound themselves with those people under whose dominion they lived, and to suppress every thing that tended to distinguish them. By separating themselves from those who were in power, they only drew upon themselves their hatred and derision. In many places they exposed themselves to death, by bearing the exterior mark of circumcision. Every human interest led them to efface the ignominious stain of their original.

They saw every day their Messiah still farther removed from them; that the promises of their doctors about his speedy manifestation were false; that the predictions of the prophets, whom they could now no longer understand, were covered with obscurity; that all the supputations of time either terminated in Jesus Christ, or were without a period; that some among them lost all hope, and fell into incredulity with regard to the Scriptures.

And yet, notwithstanding all this, they still subsist, they multiply, they remain visibly separated from all other people; and in spite of the general aversion, in spite of the efforts of all those nations who hate them, and who have them in their power, in spite of every human obstacle they are preserved by a supernatural protection, which hath not in like manner preserved any other nation of the earth.

One must surely have very little sense of what ought to give one astonishment and admiration, if this prodigy does not strike one; and one must have a strange idea of the providence of God, to think he had no hand in all this.

But the Holy Spirit was not willing to leave us under any uncertainty upon this head; and hath declared to us by his prophets that the preservation of the Jews is his work. "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee but correct thee in measure, yet will I not leave thee wholly unpunished," Jer. xxx. 10, 11.

This promise was made to the old patriarchs, to whom God hath reserved children, heirs of their faith, and to the remnant of Israel, who in the end of the ages shall believe in Jesus Christ.

It is for their sakes that the unworthy posterity of the unbelieving is suffered; and it is to maintain the communication between the first fathers and their latest successors, that the nation is preserved notwithstanding their iniquity, and in the midst of punishments that threatened to overwhelm them.

But let it be observed, that this promise was made to the nation of the Jews only; that all others shall be either exterminated, or so confounded with each other, as to be no longer distinguished; and that it is the efficacy of the word of God which preserves the Jews amidst every thing, that in all appearance would otherwise have sunk them entirely, and swallowed them up.

"Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant;—for I will cause their captivity to return, and have mercy on them," (Jer. xxxiii. 25, 26.) This I say is the promise and the end of the promise. The Jews shall one day be recalled through mercy; and for the sake of those who shall one day be recalled, the patience of God suffers all the rest, and his power preserves them.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divided the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord," Jer. xxxi. 35, 36, 37.

That is to say, heaven and earth shall pass away sooner than the Jews shall cease to be a distinct people. The same power, which hath given laws to nature, watches over their preservation. And the unheard-of crime which they have committed in crucifying the Saviour promised to their fathers, and which hath filled up the measure of their former iniquity, will not move God to retract his promise, and to reject entirely, and without resource, the prosterity of Jacob.

With what light were the prophets illuminated to presume to speak in so great and lofty a strain of a thing so little probable as the duration of a people, weak, dispersed, universally hated, and guilty of the greatest of all crimes?

Who would question the other prophecies, after seeing the accomplishment of this? What more astonishing proof can any one desire of the truth of the Christian religion, than these two events joined together, the dispersion of the Jews into all nations, and their preservation for sixteen hundred years? One of these things taken separately and by itself was incredible; and they became still more so by being united; but both these prodigies were necessary to prove that Jesus Christ was the Messiah.

It was necessary that those who had rejected him should be banished into all regions, should, into all parts, carry with them the Scriptures, and should every where be covered with ignominy.

But that the promises made their fathers might be accomplished, it was necessary that their banished family should be recalled, and that their blindness being dissipated, they should adore him whom (John viii. 56,) Abraham had desired to see, and whom he had adored with a holy transport of joy and gratitude.

The Jews, punished and dispersed, bear witness to Jesus Christ. The Jews, recalled and converted, will render him a testimony still more awful and striking. The Jews, preserved by a continual miracle, that they may preserve to Jesus Christ the stock and succession of those who shall one day believe in him, bear witness to him continually.

Had they been only punished, they would have proved his justice only: had they only been preserved, they could have proved nothing but his power. Had they not been reserved to worship him one day, they could not have proved his mercy and fidelity, nor have made him any reparation for their outrageous crimes.

Their dispersion proves that he is come, but they have rejected him; their preservation demonstrates that he hath not rejected them for ever, and that they shall one day believe in him; and they declare, by both, that he is the Messiah and the promised Saviour. That their miseries proceed from their not having known him, and that the only hope they have left is, that they shall one day come to the knowledge of him.

We ought not to demand why God supports them so long without enlightening them; and why he leaves so great an interval between the faithful fathers, and the children that will hereafter become so too. To pretend to examine the impenetrable judgments of God, and the abysses of his wisdom, is to pretend to "measure the height of heaven, and to search out the foundations of the earth." God hath set bounds to the incredulity of the Jews, and to the ingratitude of the Gentiles, (Rom. xi. 32, 33.) His mercy and his justice succeed each other; and no one knows at what time he will execute what he hath promised to the latest posterity of Israel, although his promises are infallible.

(Isa. xliii. 1–8,) "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth: even every one that is called by my name. For I have created him for my glory, I have formed him, yea I have made him. Bring forth the blind people that have eyes, and the deaf that have ears."

This prophecy, truly admirable in all its parts, is addressed to Jacob, the head of the tribes of Israel, and the heir of the promises of the Messiah and salvation.

His posterity is dispersed into all the quarters of the world. This is the state of the Jews since the coming of Jesus Christ.

Their dispersion is the punishment of their spiritual deafness and blindness. And with how great a blindness, with how great a deafness may one not deservedly reproach the Jews, for not having known Jesus Christ, and not having heard him, though he proved his divine mission by an infinity of miracles!

Their condition seems desperate; the waters are ready to overwhelm them; the flames surround them on all sides; but the protection of God follows them throughout, and delivers them.

This protection is vouchsafed to the whole body of the nation, in favor of those who shall one day call upon that name, which the rest have dishonored with their blasphemies.

God out of mere mercy will give a docile and faithful heart to those who shall renounce their former incredulity. They will be the [illegible] which alone they will stand indebted for their repentance and return.

They will not then begin to see a new object; but an object which their blindness had concealed from them. They will not then hear a teacher, who began but a few days before to make his appearance, but one whom their voluntary and obstinate deafness had kept them from hearing before.

The change will be in their persons and not in his religion; that will remain what it is, but they will then begin to see it. Jesus Christ will take away the veil that is upon their eyes: but he will be the same. He will cure their deafness; but he will speak the same things.

It is evident, then, that the Jews are preserved for him; and that the whole body of the nation subsists only by the efficacy of that promise, which is to lead the remains of Israel to Jesus Christ. "Bring forth the blind people that have eyes, and the deaf that have ears."

Can any one, after reading these several prophecies above quoted, question the veracity of the sacred writers; who, by publishing them in this manner, put their Master's credit and their own upon contingencies very remote, and seemingly improbable? And doth not the exact accomplishment of these, and several other predictions, which might have been produced, sufficiently establish the authority of the Scriptures, and ascertain the truth of all the facts related in them?—*West.*

From the Archives du Christianisme.

THE THIRD CHAPTER OF GENESIS.

This chapter is at once a source of sublime poetry, a historical document of the highest value, the starting point of philosophy, and the first development of the system of redemption. All that can affect, enlighten, humble, warn, and sanctify man is combined here.

We contemplate Adam, formed in the image and after the likeness of God. Around him all is smiling, pure, and tranquil; he is animated with the delightful sentiments of gratitude and love; happy in knowing, happy in loving, happy in obeying, happy in the bliss of his companion, happy in all that he sees, in all that he hears, in all that he does—happy in his very being, because he is innocent. But he rebels against his Creator; he transgresses the law, to which he had assented; and he suddenly falls from the eminence of blessedness, where God had placed him, into the profoundest depth of guilt and wo. His happiness has fled with his innocence, and the anguish of his soul finds a sad response in the sighs of a world which shares in his meditation. What a treasure here for the mightiest workings of the poetic spirit! What a subject for some vast, stupendous effort of the epic lyre! This was the work of Milton.

But this epic is, at the same time, the most authentic and faithful of historical narratives. The first date in the annals of all nations goes back to the third chapter of Genesis; here is found the first bud of the genealogical tree of the human race. All the monuments raised by the genius of man, in this primitive period, are buried in the dust and covered with eternal silence; generations, in their passage down the stream of ages, and in their remote migrations, have forgotten the story of the greatness and the fall of their first parents. But the third chapter of Genesis supplies the place of monuments which are no more, and generations which slumber in the bosom of the earth. How great, how august the commission, to seize upon man in his infancy, to describe his joys and sorrows, to trace him in his posterity, developing himself under the eye of God, like an immense tree which covers the whole earth! This was the work of Bossuet.

There is more still in this chapter. It explains to us the perpetual inconsistencies of our hearts; those confused regrets respecting a departed greatness of which we have a secret sentiment without the remembrance; that wretchedness of dispossessed and degraded dignity which, at all times, irritates and subdues us: those instincts which we have in common with the brute, side by side with those desires which elevate us to a kindredship with angels; those lusts which debase us, and those aspirations after the lofty perfection of unspotted holiness. What philosopher, by the unassisted light of reason, has been able to discover the answer of this wonderful enigma? How much wiser he who has sought it in the third chapter of Genesis! This was the work of all the Christian philosophers—the work of Pascal.

There remains still a much more important lesson to be drawn from this chapter. Who shall understand the second Adam if he be ignorant of the first? Who shall explain the sacrifice of Calvary if he has not been informed of the fall of man? The Garden of Eden and the Garden of Gethsemane are contiguous—are in contact—are correlative as cause and effect. The third chapter of Genesis is the preface of the Gospel, the key of the New Testament, the portico of the Christian Church. How essential, then, it is to study this first page of Christianity, and to show its intimate connection with the necessity of a Redeemer, and the terms of our eternal safety. This was the work of the apostles—the work of Paul—the work of Augustine—the work of Calvin—the work of Edwards.

Thus the most sublime of all the poets, the greatest of historians, the most profound thinker which France has produced, and the most eminent theologians have derived their inspiration and their light, their philosophical arguments and the foundation of their religious system, in the third chapter of Genesis.

From Nelson's Christian Sacrifice.

ACTS OF FAITH.

I believe, O God, that thou art an eternal incomprehensible spirit, infinite in all perfections, who didst make all things out of nothing and dost govern them all by thy wise providence.

Let me always adore thee with profound humility as my sovereign Lord; and help me to love and praise thee with godlike affections and suitable devotions.

I believe, O God, that in the unity of thy Godhead there is a Trinity of Persons; that thou art perfectly one and perfectly three; one essence and three persons: the depth of this mystery I cannot comprehend but I firmly believe it; because thou hast revealed it in thy holy word, who art infinite truth: and I will praise and adore the holy Trinity to whose service I was religiously dedicated in baptism as the joint authors of my salvation.

I believe, O blessed Jesus, that thou art of one substance with the Father the very and eternal God; that thou didst take upon thee our frail nature; that thou didst truly suffer, and wert crucified, dead, and buried, to reconcile us to thy Father, and to be a sacrifice for sin.

I believe, O almighty love, that according to the types and prophecies which went before of thee, and according to thy own infallible prediction thou didst by thy own power rise from the dead the third day, that thou didst ascend into heaven, that there thou sittest on thy throne of glory, adored by angels and interceding for sinners.

I believe, O Lord, that thou hast instituted and ordained holy mysteries as pledges of thy love and for a continual commemoration of thy death, that thou hast not only given thyself to die for me but to be my spiritual food and sustenance in that holy sacrament to my great and endless comfort. Oh! may I frequently approach thy altars with humility and devotion; and work in me all those holy and heavenly affections which become the remembrance of a crucified Saviour.

I believe, O Lord, that thou hast not abandoned me to the dim light of my own reason to conduct me to happiness; but that thou hast revealed in the holy Scriptures whatever is necessary for me to believe and practise, in order to my eternal salvation.

O truth! eternal truth! I am entirely satisfied in believing thy holy word; because it came from thee who art infinitely wise and omniscient, and therefore canst not be deceived; who art infinitely good and therefore will not deceive thy creatures.

O how noble and excellent are the precepts! How sublime and enlightening the truth! How persuasive and strong the motives! How powerful the assistances of thy holy religion in which thou hast instructed me! My delight shall be in thy statutes and I will not forget thy word.

I believe, O blessed Master, it is my greatest honor and happiness to be thy disciple. How miserable and blind are those that live without God in the world, who despise the light of thy holy faith! Make me ready to part with all the enjoyments of life, nay even life itself, rather than forfeit this jewel of great price. Blessed are the sufferings which are endured, happy is the death which is undergone for heavenly and immortal truth!

I believe thou hast threatened everlasting and inconceivable torments to those who hold the truth in unrighteousness and who obey not the Gospel of Christ. O just punishment of those who do not love thee!

But if I believe this fatal doom, why am I not afraid of it? Why are the evils of the body so much shunned and those of the soul so little regarded? Why do I take so much pains to avoid the short and transitory evils of this life, and so little pains to avoid those which are eternal?

I believe thou hast prepared, O Lord, for those that love thee, everlasting mansions of glory; if I believe thee, O eternal happiness, why does any thing appear difficult that leads to thee? Why should I not willingly resist unto blood to obtain thee? Why do the vain and empty enjoyments of life take such fast hold of me? O perishing time! why dost thou thus bewitch and deceive me? O blessed eternity! when shalt thou be my portion for ever?

From Lockhart's Memoirs of Sir W. Scott.

ANECDOTES OF SCOTT.

A GABERLUNZIE'S SON.

Let me here set down a little story which most of his friends must have heard him tell of the same period. While attending Dugald Stewart's lectures on moral philosophy, Scott happened to sit frequently beside a modest and diligent youth, considerably his senior, and obviously of very humble condition. Their acquaintance soon became rather intimate, and he occasionally made his new friend the companion of his country walks, but as to his parentage and place of residence he always preserved total silence. One day, towards the end of the session, as Scott was returning to Edinburgh from a solitary ramble, his eye was arrested by a singularly venerable *bluegown*, a beggar of the Edie Ochiltree order, who stood propped on his stick with his hat in his hand, but silent and motionless, at one of the outskirts of the city. Scott gave the old man what trifle he had in his pocket, and passed on his way. Two or three times afterwards the same thing happened, and he had begun to consider the bluegown as one who had established a claim on his bounty, when one day he fell in with him as he was walking with his humble student. Observing some confusion in his companion's manner as he saluted his pensioner, and bestowed his usual benefaction, he could not help saying after they had proceeded a few yards further,—"Do you know any thing to the old man's discredit?" Upon which the youth burst into tears, and cried, "O no, Sir, God forbid—but I am a poor wretch to be ashamed to speak to him—he is my own father. He has enough laid by to serve for his own old days, but he stands bleaching his head in the wind that he may get the means of paying for my education." Compassionating the young man's situation, Scott soothed his weakness, and kept his secret, but by no means broke off the acquaintance. Some months had elapsed before he again met the bluegown—it was in a retired place, and the old man begged to speak a word with him. "I find, Sir," he said, "that you have been very kind to my Willie. He had often spoke of it before I saw you together. Will you pardon such a liberty and give me the honor and pleasure of seeing you under my roof? To-morrow is Saturday, will you come at two o'clock? Willie has not been very well, and it would do him meikle good to see your face." His curiosity, besides better feelings, was touched, and he accepted this strange invitation. The appointed hour found him within sight of a sequestered little cottage near St. Leonard's—the hamlet where he has placed the residence of his David Deans. His fellow-student, pale and emaciated from recent sickness, was seated on a stone bench by the door, looking out for his coming, and introduced him into a most untidy cabin, where the old man, divested of his professional garb, was directing the last vibrations of a leg of mutton that hung by a hempen cord before the fire. The mutton was excellent—so were the potatoes and whiskey; and Scott returned home from an entertaining conversation, in which, beside telling many queer stories of his own life—and he had seen service in his youth—the old man more than once used an expression, which was long afterwards put into the mouth of Dominie Sampson's mother:—"Please God, I may live to see my bairn wag his head in a pulpit yet."

Walter could not help telling this all the same night to his mother, and added, that he would fain see his poor friend obtain a tutor's place in some gentleman's family. "Dinna speak to your father about it," said the good old lady; "if he had been *a shoulder* he might have thought less, but he will say *the jigot* was a sin. I'll see what I can do." Mrs. Scott made her inquiries in her own way among the professors, and having satisfied herself as to the young man's character, applied to her favorite minister, Dr. Erskine, whose influence soon procured such a situation as had been suggested for him, in the north of Scotland. "And thenceforth," said Sir Walter, "I lost sight of my friend—but let us hope he made out his *curriculum* at Aberdeen, and is now wagging his head where the fine old carle wished to see him."—*Barbadian.*

From the British Magazine.

Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protestantism. By J. H. Newman, B. D., Fellow of Oriel. London: Rivingtons. 1837. 8vo. pp. 422.

This volume is, perhaps, the ablest of all Mr. Newman's works. The range of reading and thought which every page proves, but which not even one seeks to display ostentatiously, is such as can be paralleled by few works of the present age; and, as an attack on Romanism, it is by far the most formidable which this day has seen. It is so, because it comes from one who knows what Romanism is—what its strength is, as well as its weakness—what portion of truth, however clogged or bedimmed with corruptions, it still embodies. Mr. Newman does not call out, after the modern fashion, "This is Popery!"—he does not content himself with telling us over again the thousand-times-told tales about purgatory and indulgences, the celibacy of the clergy, the error of transubstantiation, &c., &c.; but he shows us *how* errors arose, and what is their *real* extent. His picture of Romanism thus made out, without the coarse daubing of more ignorant writers, is nevertheless a more hopeless and odious picture than any commonly exhibited. Some may say, that there is the beauty of Medusa; but there are the twisted serpent and the petrifying looks (such as Leonardo has painted with his fearful power) which can never be forgotten.

But Mr. Newman's representation of Ultra-protestantism must be as formidable to the Ultra-protestants as his picture of Romanism to the Romanists. It is to be regretted that there is no space for going at length into the subject. As a specimen, one of his statements, which is a very awkward one for them, is as follows:—In the chapters on private judgment, he shows clearly that some of the errors of Rome, most objectionable in the eyes of Protestants, have not arisen from attention to tradition, or the authority of the Church, but from the exercise of *private judgment* without the authority of the Church on particular texts. Thus the Romanists do not affect to allege any early tradition or any decision of the Church till *very* late times, in favor of *purgatory* or the *Pope's supremacy*, but appeal to particular texts of Scripture on which the Church, by the early fathers or in its collective capacity, has given *no* decision. On the latter point, especially, Gregory the Great, in his age, and Æneas Sylvius in late day, two tolerably remarkable Popes, positively reprobated the notion. This is not altogether a pleasant question for the unqualified rejectors of authority, and the assertors of the unqualified use of private judgment.

From the Church of England Magazine.

FIRST FLOWERS OF SPRING.

The year advances, and we are favored with many tokens of the faithfulness of that Jehovah who, at the appointed season, renews the face of the earth. The desolation of winter has not as yet indeed entirely gone by; but the appearance of the earlier flowers, like the springing of hope in the disconsolate bosom, is hailed as the forerunner of brighter days.

These flowers remind the husbandman that the seedtime is approaching, and consequently there is now increased activity and bustle. The ground is prepared for the reception of corn—art is called in to aid the natural fruitfulness of the soil. Nature appears to be refreshed by her repose. "Fair weather cometh out of the north," and the call of Providence to man is to set about energetic employment. And youth is the springtime of life, which is to be spent in the diligent cultivation of all the powers and faculties of the mind—in the acquisition of useful knowledge, more especially that which maketh "wise unto salvation." It is the season when, according to the wise man's exhortation, the Creator is to be remembered, "while the evil days come not, nor the years draw nigh," when it will be said, "I have no pleasure in them." And what a responsibility does this bring with it to the Christian parent and guardian, to take heed to inculcate right principles in the minds of those whom God has intrusted to his care? And how much encouragement is there for the Christian minister in the morning to sow his seed, and in the evening to withhold not his hand! for he knows not whether shall prosper, either this or that. The instruction of the young—those first flowers of life's springtime—is perhaps the most delightful of all a minister's labors. He has indeed ignorance to contend with; but ignorance is more easily overcome than that knowledge of the counsels of the ungodly, which commonly belongs to more advanced years. He has evil to encounter; but it is the evil of nature, not yet rendered obstinate by habit, of vicious propensities not yet strengthened by indulgence, till the attempt to eradicate them is nothing less than "the plucking out a right eye," or "cutting off a right hand." There is no greater satisfaction than to see the listless mind awakening into attention—the vacant look of ignorance quickened by intelligence—and the rude and self-willed being, which lately appeared to admit of no restraint, to acknowledge no obligation, now feeling itself the creature of God, and obtaining its spiritual rights as an accountable "member of Christ, and an inheritor of the kingdom of heaven." Awful indeed will be that minister's account who has paid no attention to the lambs of the beautiful flock that has been given him. Fearful is the parent's responsibility to bring up the children which God has vouchsafed to him in the nurture and admonition of the Lord—to take care that the rank weeds which luxuriate in the soil of the natural heart spring not up to choke the good principles which may have been implanted.

The first flowers of spring speedily wither; decay presents even in the infant year: and so in the ruddy and apparently healthy child, may there be lurking some fatal though as yet undiscovered malady, which shall lay it in the dust: and the flowers of summer shall send forth their fragrance around its tiny grave—for childhood and youth are vanity. How many a parent's tears have bedewed the bier on which were stretched the sad remains of some cherished object of affection cut off in early bloom! Happy that child who, in life's early springtime, is transplanted from a soil, at the best bleak and barren, to blossom eternally in heaven's unchanging spring! Happy that child which, washed in the blood of Jesus, shall be folded in his everlasting arms, and sheltered in his bosom from every blast! Blessed, for ever blessed, that child of fallen Adam, whose sun has gone down in life's early morning; and who, untried by the storms and tempests, the clouds and the darkness of a sinful world, shall bask in the beams of the Sun of Righteousness for ever and ever!

THE FIRST PRINTED BIBLE.

The earliest book, properly so called, is now generally believed to be the Latin Bible, commonly called the Mazarin Bible, a copy having been found about the middle of the last century, in Cardinal Mazarin's library at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450, which few perhaps would at present maintain; while others have thought the year 1455 rather more probable. In a copy belonging to the royal library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the Assumption, Aug. 15, 1456. But Trithemius, in the passage quoted, seems to intimate, that no book had been printed in 1452; and considering the lapse of time that would naturally be employed in such an undertaking, during the infancy of the art, and that we have no other printed book of the least importance to fill up the interval till 1457, and also that the binding and illuminating the above-mentioned copy is likely to have followed the publication at no great length of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpeached priority in the records of bibliography. It is a very striking circumstance, that the high-minded inventors of this great art tried at the very outset so bold a flight as the printing an entire Bible, and executed it with astonishing success. It was Minerva leaping on earth in her divine strength and radiant armor, ready at the moment of her nativity to subdue and destroy her enemies. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with some want of uniformity, which has led, perhaps unreasonably, to a doubt whether they were cast in a matrix. We may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.—*Hallam's Introduction.*

FEMALE INTEGRITY.

In the year 1776, a poor widow at Lisbon went several times to the antichamber of the court, and though frequently ordered to retire, she as constantly returned the next day, saying, she must speak to the king. At length she one day saw his majesty passing by, when she immediately advanced towards him, presented a casket to him, and spoke as follows:—"Sire, behold what I have discovered among the rubbish of some of the edifices, ruined by the great earthquake, in 1755—I am a poor widow, and have six children. The casket would relieve my present distress; but I prefer my honor, with a good conscience, to all the treasures in the world. I deliver this to your majesty, as the most proper person to restore it to its lawful possessor, and to recompense me for the discovery." The King immediately ordered the casket to be opened, and was struck with the beauty of the jewels which it contained, after which speaking highly in praise of the widow's honesty and disinterestedness, he assured her of his protection, and ordered twenty thousand piasters to be immediately given to her. His majesty further ordered that proper search should be made to discover the real proprietor; and, if their researches should prove fruitless, that the jewels should be sold, and the produce appropriated to the use of the widow and her children.—*Colonial Churchman.*

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.
May 18, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.
May 20.